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उपनिषद्योग एण्ड पातञ्जलयोग—ए कमपाराटिभ एप्रोच

UPANIṢADYOGA AND PĀTAÑJALAYOGA —A COMPARATIVE APPROACH

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INTRODUCTION

Indian Philosophy is held in utmost reverence by the pilgrims on the path of wisdom. It conceives and explains, analyses and justifies, establishes and elaborates the highest thoughts that mankind has been able to produce. These thoughts have overcome the barriers of time and have become eternal in the sense that the ultimate has been reached by this thought process and left nothing much to be added what-so-ever. The six well-known systems of Indian philosophy, as a whole, take in their stride all the aspects of mystery of mankind in the life and life-beyond. They differ in their approach only, but culminate in the same infiniteness of *ātman* or *brahman* which is the climax. The inexplicable character of *brahman* is shown from different angles in these schools of thought, although the conclusion is the same everywhere. It is accepted and accentuated time and again that the phenomenon beats all description. It is to be understood only by attaining identification with soul. Unending joy and bliss await at the end of the path of soul-searching. Emancipation from the cycle of births, which is the root cause of all sorts of sorrow and suffering, is the ultimate goal of life. Those who realise this endeavour to detach themselves from various commitments and involvements of worldly existence. They try not to be allowed and drawn into the whirlpools of temptations of life. These are like snares which bind a man thousandfold and take him deeper and deeper in the muddle. Once bound it is almost impossible for a man to get rid of the sufferings. One thing leads to another and in this way gets one into deeper involvements. But if realisation dawns early, a wise man escapes the beckonings of life's luxuries and ambitions and manages to stick to the right way leading to emancipation.

It is universally admitted that in spite of early realisation and honest determination, it is most difficult to remain passive to the waves of life around. It calls for the highest degree of self-control which is again elusive to the most serious aspirant. Numerous stories of loss of self-control are scattered in the scriptures and literature, showing that one moment of weakness is enough to wipe out achievements of hundreds and thousands of years. Here comes the importance of *yoga* system of philosophy which teaches restraint over mind and body.

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It has been emphasised in the scriptures that eligibility is the key word for an aspirant of emancipation. A slow but steady process of training over years and even births is required before attaining the coveted goal. The body and the mind should be properly trained to hold the shock of highest realisation. An aspirant would be tried time and again to ascertain that he is ready. His body should be purified and his mind should be free of all blemishes. For this, he should go through a gruelling course of training involving body and mind. The doctrine of *yoga* consists of the course of such training. So this system is almost compulsory to an aspirant of emancipation. The so-called penances in the scriptures are nothing but exercises in concentration and discipline of body and mind. Certain physical disciplines are absolutely necessary for the serenity of mind without which the ultimate wisdom can not be reflected upon the canvas of mind. The eightfold *yoga* involves this initial physical training and the following more difficult psychological training. It is the proper psychological condition which enables one to realise the ultimate truth. So *yoga* can be described as a manual of psychological ethics, intended for developing the powers of mind with the ultimate object of seeing through the futility of exercising them in spiritual interest. The mind thus will go through different phases of awakening such as recognition of the facts that soul is different from matter in all its forms, or worldly gains are only transient and negligible, the joys of life have no bearing on self-elevation and hence are not worth-achieving and the like. Action leads to results and in a way binding. So one should remain passive in life to avoid all sorts of bindings which invite rebirths. Mental passiveness is meant here because one can not control certain basic body-functions. Here also the importance of *yoga* philosophy comes into the forefront. *Yoga* teaches the method of building proper mental attitude. All the schools of philosophy agree on this point of proper training. This establishes the values of this system.

From a very ancient period, disciplinary courses are hinted at in various sacred texts. *Patañjali* had the profound inner sight to realise the necessity of collecting scattered informations and bringing them together in his *Yogasūtra*.

It is, however, obvious that the germs of *yoga* philosophy are inherent in a number of *upaniṣads*. There the *yoga* has been discussed directly and sometimes in an indirect manner. Having its root in the vedic *Saṃhitā*, this *yoga* has formed a fully developed shape and size in the *upaniṣads*. And since then it has an unrestrictable continuance through the *Rāmāyaṇa*, *Mahābhārata*,

Tantras, Dharmaśāstras leading upto *Patañjali*, the masterio. Some distinguished followers of *Patañjali*, like *Vyāsa*, *Vācaspati*, *Bhoja* and *Vijñāna-bhikṣu* have raised the detailed study of *yoga* philosophy upto a glorious height.

In this book, an honest attempt has been made to trace the origin and development of the *Yoga* system of philosophy and to study the school methodically and critically. A thorough and meticulous study of the technical side of the *yoga* philosophy has been made here. The effects, results and implications of various attitudes are discussed in details and according to the traditional line. Moreover, the *yoga*, inherent in the *upaniṣads* and highlighted in *Patañjali* has been comparatively approached. It is a matter of satisfaction and inspiration that of recent a world-wide awareness and air of interest towards *yoga* system of thought has been created. Improper and incorrect expositions can do infinite harm to the present enthusiastic atmosphere. Proper analysis of the system from its embryonic stage to its full-grown form should be made in order to satisfy the questioning minds. I feel a certain sense of responsibility towards the truth-searching community to analyse the intricate and perfect system of self-control, propounded by the ancient *ṛṣis* and handed down through centuries in impeccable order. The precision, the accurate observations and the very high standard of power of psychological analysis are a matter of pure joy to study and discuss.

I must record my sincere thanks to the authorities of the University of Calcutta and members of the Asutosh Sanskrit Series Publication Committee who recommended it in this series and took all possible care for its publication.

I am indebted to my wife Sm. Jharna Chatterjee. She all along inspires me in these types of academic works.

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10th February, 1989

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CHAPTER I

AN INTRODUCTION TO THE UPANIṢADS

The introductory role of the upaniṣads : The important scriptures of the Indian culture are the vedas and the last part of the vedas is known as the upaniṣad. As such the upaniṣads are the source of the glory of the Indian philosophy and culture. The upaniṣad is the path of knowledge of the vedas. It is the eternal flame which has been spreading light from the beginning of creation and will continue to do so till dissolution. Its immortality has been the watering source of the Hindu religion. It is the original source and the complete store house of knowledge. If, at any time, the world becomes chaotic and moves away from the right path, then the upaniṣads, with their steadiness, strength and immortality, will reveal and direct the right path. In this context Dr. Radhakrishnan says—

"Upaniṣad is a great chapter in man's spiritual history and since the last three thousand years it has been ruling the Indian life, religion and philosophy".

Upaniṣad reveals not only our spiritualism but also throws light on our ethics. A picture of the world and its life-giving source are reveale in it. It dispels falsehood and helps in finding the all powerful god. In reality, it exhibits the invisible truth. These ancient upaniṣads are ever-new in their thoughts and glory. There is no change in the truth revealed by them. It is truly said—

"The upaniṣads, in spite of being distant from us from the viewpoint of time are yet not so far away in their thoughts. They rise above the binds of racial or geographical divisions and activate the initial inner inspiration of the human soul."

The upaniṣads rise above all worldly limits and inspire man. Even though this fact is not recognised in our daily life, yet it is definite that in dire difficulty the soul is the only thing on which the mind can depend. It is then that the desire to know it and realise it becomes strong. Considering the world useless and desiring to know about eternity Maitreyī said to Yājñavalkya —

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"sā hovāca maitreyī yenāhaṃ nāmṛtā syāṃ kim ahaṃ tena kuryāṃ yad eva bhagvān veda tad eva me brūhīti".[1]

There is such a power in this world that all the actions and plans are activated, united and organised by it. And brahman has been accepted as the reason of the creation, preservation and dissolution of the world.

From the upaniṣads various streams of thoughts can be obtained, but, basically all of them establish one fact only. That which has been called brahman at places, has been defined as the soul and the highest being at other places. In the upaniṣads, along with a picture of truth we get indications as the basic facts of religion. In other words, it can be said that the upaniṣads reveal the essence of the Hindu religion. In them we find the best and the highest teachings of our religion. Thus the upaniṣads are related to our daily life. It is not necessary that the streams of thought described in them should be followed or accepted exactly as they are but basically it is so. With the passing of time, it is natural that changes in ways of thinking should come. In spite of concerning itself with high spiritual thoughts, some sentences of the upaniṣad are related to the lower stream of daily life. The necessity of following the ancient sayings for the well-being, protection and happiness of the present world is as clear as the light of the sun. The main aim of the upaniṣads is to deviate the ordinary human being from this perishable world and direct him towards the immortal soul (god).

The upaniṣad is a source of energy and inspiration to the soul. In order to keep up his ethical stability and keep his existence intact man has to study and understand the upaniṣads. This is necessary for the reason that he can traverse the deep mines of the mind and the dazzle of this perishable world and reach the eternal soul. The upaniṣads are the mines of knowledge. It is the complete flame which spreads light on all the aspects of life. It shows the sacred path to god and his total image.

The origin and the meaning of the word upaniṣad : Scholars have explained the word upaniṣad in various ways and by studying these explanations the exact meaning of this word can be found out. The meaning of the word upaniṣad is – that knowledge which dispels all darkness arising from the workings of worldly affairs. The bindings and darkness of this world is dispelled and the knowledge of brahman is attained. According

1. Bṛhadāraṇyakopaniṣad, ii/4/3.

to the above version Śaṅkarācārya says 'the lack of knowledge destroys the original seed of the world'. The meaning of upa is near and niṣad is to sit. Thus the original meaning of the word upaniṣad is to sit near the teacher, i. e., to sit respectfully near the teacher and attain knowledge. The advice given by Yājñavalkya to Maitreyī in Bṛhadāraṇyakopaniṣad reveals the meanings near and dispelling ignorance. Yājñavalkya reveals 'the knowledge of mystery' and by destroying ignorance reveals the path to the all knowing god, to his wife Maitreyī, sitting near him. Similarly, Yājñavalkya taught king Janaka about abhaya brahman. The apparent meaning of the word upaniṣad, according to the above facts, is to sit near. The disciples sat near the preceptors to attain knowledge of brahman.

And the knowledge of brahman has been termed as upaniṣad.

Here doubts may arise regarding the fact that books can be taught but knowledge can not be taught. The answer is that the volumes in which the knowledge of brahman encompassed are known as the upaniṣads. In fact, the main teaching of the upaniṣad is the knowledge of brahman ; but the text is only the instrument, and the text is also known as upaniṣad. In other words, the term upaniṣad is used for the text by the secondary meaning.

Being the last part of the vedas, the upaniṣad is also called by the name vedānta, or, as the inherent significance of the vedas has been described in the upaniṣads, it is named as vedānta. In the *Vedāntasāra* it is said that vedānta and upaniṣads are the same. The additional terms like śrutiśikhā and śrutisāra etc. have been used for upaniṣad only.

The modern scholars are divided in their opinions in determining the actual meaning of the term upaniṣad. In Indian tradition even the Sanskrit scholars, well-versed in the vedas, do not comply with the traditional interpretation of the upaniṣad as made by the ancient thinkers. Their opinion goes by the side of upaniṣad's wide meaning. In dealing with the term upaniṣad elaborately Motilal Sharma Bharadvāja Gauḍa in his book *Upaniṣad-bhāṣyabhūmikā* has interpreted the word upaniṣad as general science on inference. According to him, the term upaniṣad is not only related to metaphysics dealing with the path of knowledge, but also connected with knowledge, action and devotion. The term upaniṣad is also used in the brāhmaṇas and the āraṇyakas corroborating action and devotion respectively. The knowledge of brahman of this type is followed in all the parts of the

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vedas. But it is for the supremacy of the knowledge of the upaniṣads which represent the highest stage of devotion, that the term still has been used. Here doubt arises that Īśa, Kena etc, are also upaniṣads, as such why the word upaniṣad is used for the scripture Gītā. At the end of each chapter of the Gītā it is said, 'iti śrīmadbhagavadgītāsu upaniṣatsu'. In some places of the brāhmaṇas and the āraṇyakas the word upaniṣad has been used as, 'guhya ādeśā' which, according to Paul Deussen, can be found even in the west. He speaks of various contexts of the upaniṣads for showing their mysterious nature. As for example, Yājñavalkya advised Ārtabhāga in a lonely place. The same meaning is also crystalised by Kaṭha upaniṣad. The knowledge of brahman was imparted to Naciketā by Yama after proper assessment. In the Pravāhaṇa Śvetaketu Ākhyāyikā of the Bṛhadāraṇyakopaniṣad we find, when Pravāhaṇa said, 'sa vai gautama tīrtheneechāsa',[2] Gautama admitted his discipleship with the word upaimi. From the ākhyāyikā of the Bṛhadāraṇyakopaniṣad relating to madhuvidyā, we come to know that Indra warned if this knowledge of brahman was disclosed to anybody by sage Ātharvan, his head would be cut off. So, for the nature of secrecy of the upaniṣads, they are called by the name rahasya. Some of the Indian philosophers also opine that for the meaning of the upaniṣad mystery is quite appropriate. In the *Amarakośa* also we meet with the line, 'dharme rahasyopaniṣat syāt'. According to it, the word upaniṣad denotes the secret nature and mystery. In the commentary of the line, 'upaniṣad bho brūhi,' Śaṅkarācārya expresses his view that the meaning of the term upaniṣad is mystery. 'eṣā vedopaniṣat' has been used with this very intention. 'The upaniṣads are the heads of the vedas'—this line of the vedas indicates that the meaning of upaniṣad is mystery.

Paul Deussen also opines that the meaning of upaniṣad as mystery is completely correct. He says "Hence one may conclude that the explanation offered by the Indians of the word upaniṣad as 'rahasyam' is correct."

The best way to expose this mystery is the theory of brahman. The upaniṣads believe in the science of reality. For this reason the conclusions of the upaniṣads are called the knowledge of supreme, knowledge of devotion and the knowledge of brahman.

Oldenberg interprets the meaning of upaniṣad as worship. But he

2 Bṛhadāraṇyakopaniṣad, vi/2/7.

does not express as to what significance was lying with worship. If he would have meant prayer for the term pūjā then the meaning of upaniṣad may also be prayer. In the Taittirīya upaniṣad Śaṅkarācārya also mentions that the meaning of upaniṣad is prayer. In the commentary of a verse of the *Yajurveda* (32.14), both Mahīdhara and Uvaṭa interpret the word upāsati as worship. Thus the meaning of upaniṣad may be worship, but there is difference between devotion and prayer. Devotion is pure meditation, but worship is easy meditation which is, to some extent, different from pure meditation. In the meaning of the term upaniṣad devotion is more appropriate to worship. King Janaka went to Yājñavalkya with the intention to have a lesson from the sage and Yājñavalkya indicated the meaning devotion by the word upaniṣadbhiḥ. In this context the meaning devotion for upaniṣad is more clear than worship, but this meaning may be secondarily included in the context. The word upāsanā is formed with upa+ās+ yuc+ṭāp, which means 'to reach god.' In upaniṣad ni has been included as a particular form. According to Paul Deussen, "The reason for forming the substantive upaniṣad not from upa+sad, but from upa+ni+sad was perhaps merely that the substantive upaniṣad had been already adopted as the name of a well-known ceremony preliminary to the soma sacrifice."[3]

Considering the above discussion, it may be pointed out that by the word upaniṣad, the knowledge of brahman is hinted. It is said by Śaṅkarācārya that as it takes one close at the touch of brahman the supreme knowledge of brahman is present here ; and therefore, this knowledge is upaniṣad. That knowledge of brahman is called upaniṣad by which every conscious absolute being is expressed ; by which ignorance, the cause of worldly bindings is removed ; by which this illusory creation is uprooted and thus a creature is caused to realise the knowledge of absolute. That knowledge is familiar with the name upaniṣad by which an individual self unifies himself with his own worshipped god.

The Age of the Upaniṣads.

The name upaniṣad is known from the first part of the vedas. According to the ancient Indian tradition, the vedas were not composed by any human being. "The vedas are His breathing" (Sāyaṇa) and "These *Ṛgveda*,

3. Paul Deussen, The Philosophy of the Upaniṣads, p. 14.

Sāmaveda, *Yajurveda* and the *Atharvaveda* are the breathing of the absolute soul"[4]—from these sayings it appears that the vedas were produced by the absolute being. From this perspective no question may be raised concerning their date of composition. But the western scholars have tried to confine them from the viewpoint of history. Upaniṣads are the last part of the vedas. So, it should be taken for granted that the date of an upaniṣad is the date of that veda with which it is connected. The time of the vedas is very controversial. Every interpreter has mentioned different dates for the vedas. Accordingly the time of the upaniṣads is not free from controversy. So it is quite impossible to determine their exact time. Yet the periods of the upaniṣads which have been determined by the scholars may be discussed.

Some of the scholars opine that the upaniṣads like Taittirīya, Chāndogya, Bṛhadāraṇyaka, Īśa, Kena, Kaṭha, Aitareya, etc., written in prose, are very old. These are prior to the time of Buddha. Hence their time is 8th or 7th century B.C.

On finding some non-Pāṇinian words in the Maitrāyaṇī branch some say that this branch is prior to Pāṇini. The time of Pāṇini is 400-300 B.C. According to Professor Maxmüller, the Maitrāyaṇī upaniṣad is older to Pāṇini because some words may be found in the Maitrāyaṇīsaṃhitā which were obsolete during the time of Pāṇini. But from the viewpoint we should not come to the conclusion that the non-Pāṇinian words are all of the age preceding Pāṇini because during the time of Pāṇini also there were some words which were used all over the country, but a reference of which are not there in the Pāṇini grammar.

The Opinion of Tilaka :

According to the opinion of reverend Tilaka Maitrāyaṇyupaniṣad must have been composed sometime between 1880 to 1680 B.C. Sentences and ślokas from Bṛhadāraṇyaka, Īśā, Kaṭha and Taittirīya upaniṣads have been quoted at various parts of Maitrāyaṇyupaniṣad for proof. As such these upaniṣads must be older than Maitrāyaṇyupaniṣad, that is, they must have been composed between 1200 to 1400 B. C.

Ranade's Opinion :

His opinion is that the Mahānārāyaṇopaniṣad is the upaniṣad of modern times. It can never be called ancient upaniṣad. The time of composition

4. Bṛhadāraṇyaka upaniṣad, ii/4/10

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of the upaniṣad has been decided as between 1200 to 600 B.C. His statements are based on the following :—

1. Language, vocabulary and grammatical specialities help in deciding the time. But the time can not be decided depending solely on these factors. It is not necessarily so that modern upaniṣad is written in clear simple language.

2. Basing on prose and poetry also the upaniṣads can be divided into the ancient and modern ones, as is the opinion of Paul Deussen. But Ranade does not comply with the same opinion completely. In his opinion the upaniṣads composed in prose are of later production.

3. Various upaniṣads which have a number of similar sayings can not be put into one class. For example—the war of the senses has been described in Chāndogya. Bṛhadāraṇyaka, Aitareya, Kauṣītaki and Praśnopaniṣad.

4. The upaniṣads, in which there are similar streams of thought, can be arranged chronologically. For example in Muṇḍakopaniṣad one soul has been indicated as the displayer and another as the sufferer of the results of one's activities. It is said in the Śvetāśvataropaniṣad that when the ignorant self becomes conscious after acquiring right knowledge it gives up prakṛti or world which is the product of any māyā, i.e., the jīvā becomes the knower.

After elaborate discussions Ranade concludes that if language and the use of sentences are judged separately then some defect or the other is bound to remain. As such judgement should be passed on the whole. From this point of view Bṛhadāraṇyaka and Chāndogya are believed to be the most ancient ones. Immediately after Bṛhadāraṇyaka and Chāndogya come Īśa and Kena. They belong to the second category from the point of view of language, thought and expression. Aitareya, Taittirīya and Kauṣītaki upaniṣad can be placed in the third category. Aitareya upaniṣad is not absolutely ancient, but being related to Ṛgveda, the most ancient among the vedas, its antiquity may not be challenged. In the fourth category come Kaṭha, Muṇḍaka and Śvetāśvatara. The upaniṣads coming in the fifth category must be regarded as the latest. There is some similarity regarding style in them. From the elements of astrology, Maitreya upaniṣad is understood to belong to the time of the beginning of the glorious period of the ancient scriptures. The language or the collection of words of this upaniṣad is different from the rest. A detailed discussion of the thoughts of Maitreya can be found in Māṇḍukyopaniṣad. On account of the beauty of its śūtras it is placed in the last stage of the upaniṣads.

Keeping a similarity with the above-mentioned categorisation, Paul Deussen has suggested the chronology of the upaniṣads as follows :—

Ancient upaniṣads—(a) Bṛhadāraṇyaka and Chāndogya

(b) Aitareya, Taittirīya, Kauṣītaki and Kena.

Mid-period Upaniṣads—Kaṭha, Īśa, Śvetāśvatara, Muṇḍaka and Mahānārāyaṇa. Later upaniṣads—Praśna, Maitrāyaṇī and Māṇḍukya.[5]

Baladeva Upādhyāya has made a similar division.[6]

According to the compilations of Rahul the chronological order of the upaniṣads is as follows.

The most ancient upaniṣads—(700 B.C.) Īśa, Chāndogya and Bṛhadāraṇyaka.

Upaniṣads of the second period —(600 to 500 B.C.) Taittirīya.

Upaniṣads of the third period—(500 to 400 B.C.) Praśna, Kena, Kaṭha, Muṇḍaka and Māṇḍukya.

Upaniṣads of the fourth period—(200 to 100 B.C.) Kauṣītaki, Maitrāyaṇī and Śvetāśvatara.

The opinion of Dr. Radhakrishnan :

Dr. Radhakrishnan in his book 'The Principal Upaniṣads' has written about the time of composition of the upaniṣads. He opines 'the date of composition of Aitareya, Kauṣītaki, Chāndogya, Kena, Taittirīya, Bṛhadāraṇyaka, Īśa and Kaṭha is between 800 to 300 BC.'

From the above-mentioned observations it can be said without any doubt that Bṛhadāraṇyaka and Chāndogya are both very ancient upaniṣads.

'The Bṛhadāraṇyaka and Chāndogya are not only the richest in content, but also the oldest of the extant upaniṣads.'[7]

Depending upon the gravity and subject-matter of Bṛhadāraṇyaka modern scholars have stated the date of its composition to be between eighth and seventh century B. C. Keeping a similarity with Radhakrishnan's view, Rahul too has taken the period of Bṛhadāraṇyaka to be 700 B.C.

The number of the upaniṣads :

The vedas are four—*Rg*, *Yaju*, *Sāma* and *Atharva*. Among them *Rgveda* has 21, *Yajurveda* 101, *Sāmaveda* 1000 and *Atharvaveda* has 9 branches

5. Paul Deussen, pp. 23, 24, 25.
6. Baladeva Upadhyay, Vaidik Sahitya our Sanskriti, p. 225
7. Paul Deussen op. cit., p. 23.

respectively. Thus the basic vedas are divided into 1131 branches. It is believed that in accordance with the branches of vedas there are equal number of saṃhitā, brāhmaṇa, āraṇyaka and upaniṣads.

Because of the loss of a number of branches of the vedas in the modern times the whole of the upaniṣads can not be realised fully. In modern times too there is no similarity in the opinions regarding the number of the recognised upaniṣads. According to some scholars the number of those upaniṣads is more than two hundred. In Indian tradition the number of the upaniṣads is said to be 108. It is said in the Muktikopaniṣad that the knowledge of the 108 upaniṣads gives liberation. 108 upaniṣads have been named in it. It has been published from Nirnaya Sagar Press, Bombay. Besides these a number of other upaniṣads have been recognised. A collection of 71 upaniṣads have been published from Adyar library, Madras. There are 52 upaniṣads in the Colebrook collection. The names of 223 upaniṣads were there in the "Upaniṣadvākyamahākoṣa" published from "Gujrati Printing Press". Among them there is a reference to the two "upaniṣatstuti" and Devyupaniṣad no. 2 in the volume named Śivarahasya, but they have not yet been found. Some upaniṣads are famous independently in spite of having similar names, e.g.—Avadhītopaniṣad vākyātmaka, and Avadhītopaniṣad padyātmaka. Similarly there is Ātmaupaniṣad also. Thus, from the historical point of view more than 200 upaniṣads have been attained. During the time of Akbar (in 1556-1586) some of the upaniṣads had been translated. Dara Shakoh had translated fifty upaniṣads in 1656 and 1657. The name of this collection was Shir Akbar (the great secret). It is said that Munshi Maheṣh Prasad has found out the names of 45 upaniṣads out of 50, but till 1775 A.D. none of these translations attracted the attention of the western scholars.

Anquetil du Perron translated the French into Latin under the name of Oupanek'hat, which was published in 1801-1802 A.D. After reading the Latin translation Schopenhauer was attracted towards the upaniṣad. In 1844 A. D. on hearing Shelling's explanations regarding the upaniṣads delivered at Berlin, Maxmüller was attracted towards the Sanskrit literature and he wrote "The Upanishads" which are available presently in two volumes. At the beginning there is the meaning of the word upaniṣad, thoughts on various upaniṣads and translations of Chāndogya, Kena, Aitareya, Kauṣītaki and

Īśopaniṣad. In the second volume there is the translation of Kaṭha, Muṇḍaka, Taittirīya, Bṛhadāraṇyaka, Śvetāśvatara, Praśna and Maitrāyaṇī. Along side Maxmüller's translations of the upaniṣad Hume also translated the Māṇḍukya upaniṣad. Keith in his book "Religion and Philosophy of the Vedas and the Upanishads," has included Mahānārāyaṇopaniṣad. Deussen had translated 60 upaniṣads within 1879 to 1884; but according to him there are only fourteen principal upaniṣads. He in his English translation of "The System of the Vedānta," has given a description of the various editions of the upaniṣads by western scholars from ancient to modern times. In his opinion the translation which Dara Shakoh had done had a counterpart in Latin in 1801—1802 by Anqutil de Perron. The reference of their names are also here, such as—Shohandok (Chāndogya), Brehadarang (Bṛhadāraṇyaka), Maitrī (Maitrāyaṇī) and Īśovaesh (Īśa) etc. Deussen translated this translation in German language in 1882. Besides this, he, in his book Īśāvāsya has given a reference to various western scholars who have translated the upaniṣads in various languages. In 1853 the translations of Sanskrit Taittirīya, Aitareya, Śvetāśvatara, Īśa, Kena, Kaṭha, Praśna, Muṇḍaka and Māṇḍukya etc. appeared in "Bibliotheka Indica, Calcutta". A.E. Gough wrote "The Philosophy of the Upanishads" (1871—1880). Maxmüller gives a reference to 20 other people who have done works related to the upaniṣads in his book "The Upanishads" (Introduction LXXXIV—LXXXV). He mentions Colebrook's (1873 A.D.), Weber's (1860) works and their translation of Rāmatāpani (1864).

Dr. Radhakrishnan has given a list of western and Indian scholars' translation of the upaniṣads in English in his book. Rammohan Roy 1832, Rower 1853, Maxmüller 1889-1894, Sitaram Sastri and Ganganath Jha 1898—1901, Sitanath Tattvabhusan 1900, A. C. Basu 1911, R. E. Hume 1921, E. V. Cowel, Hiriyana, Mahadeva Sastri and Sri Aurobindo had published the translations of the upaniṣads.

In present times "Upaniṣadsaṃgraha" has been published by "Motilal Banarasidas, Varanasi." There is a collection of 188 upaniṣads in this volume.

The number of the main upaniṣads is considered to be 11 or 13. In Śaṅkarācārya there is an interpretation of these eleven upaniṣads, Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍukya, Taittirīya, Aitareya, Chāndogya, Śvetāśvatara and Bṛhadāraṇyaka. Śaṅkarācārya is regarded

as the greatest interpreter of the upaniṣads. Depending upon his interpretation of 11 upaniṣads, it is the idea of the scholars that originally there are 11 upaniṣads. But Śaṅkarācārya's reference to the other upaniṣads in his interpretation points to their existence. In his interpretation of the Bṛhadāraṇyaka he has given a reference to Kaṭha, Chāndogya, Praśna, Taittirīya, and Kauṣītaki. But in his interpretation of the Brahmasūtra there is a reference to Kaivalya, Jābāla, Muktika, Nārāyaṇa and Paigala etc. It can be said that Śaṅkarācārya has given an interpretation of the main upaniṣads only. But it will be wrong to say that the rest of the upaniṣads are redundant because their basic thoughts are included in the major upaniṣads.

The Subject matter of the Upaniṣads :

The aim of the upaniṣads is to search for truth. All the upaniṣads prove or reveal the essential truth in various ways. According to the thinkers of the upaniṣads, the reality of brahma can be grasped through self-realisation. ("ātmānaṃ viddhhi"). And this includes everything from a simple prayer to the realisation of light. The difference of opinion regarding the quality of brahma, in the upaniṣads, is not argumentative but also a fact regarding the realisation of the soul.

Man's highest and the ultimate goal of life is the complete joy and peace which is God. That is why all the deeds of this life must be aimed at attaining this goal. There is a description of this goal and the various ways of attaining it in the upaniṣads. In the upaniṣads there is the knowledge of reality and the means of attaining that reality. Besides these there is a description of those good activities which raise man to a higher level. It can be said that the main objectives of the upaniṣad are three—(1) The self (2) The ultimate self (reality) (3) The means of attaining that reality.

According to the German scholar Paul Deussen the basic conclusions of the upaniṣad are as follows—"The world is the material image of brahman which is the source of all the births and deaths in this creation. Our little soul can also recognise its actual image by shedding its external coverings and boundaries and can become eternal and similar to brahman. Winternitz has presented the basic conclusion of the upaniṣads to be such— "This universe is the brahman but the brahman is the ātman".[8]

8. M. Winternitz, A History of Indian Literature, Vol. I, p. 215.

The main subject of the upaniṣad is brahman. It is because of this that another name of the upaniṣad is known as the knowledge of brahman. What is brahman ? How is the world created from brahman ? What is the relation between the self and brahman ? How is the brahman attained ? The upaniṣad is replete with these detailed and serious considerations. Which ever upaniṣad is taken into consideration it is stirred with deepest thoughts regarding brahman.

The belief in the doctrine of karman and rebirth is the inherent tenets of Indian culture. Both these two doctrines can be noticed in the upaniṣad in their blooming form. Even the heaven, hell, restraint, religion, fire and divinity are mentioned in the upaniṣad.

In the Praśnopaniṣad biology has been dwelt at length. The five souls are mahatprāṇa, vijñānaprāṇa, prajñāprāṇa, bhūtaprāṇa and avyaktaprāṇa. "In it the sixteen parts of the soul is indicated, and at the same time the theoritical discussion of this phenomenal world, created from the kṣara part of the soul, has been made". The two learnings parā and aparā are also described. These two vidyās are the rotation of the knowledge of brahman. That is called parā vidyā by which the akṣaratattva (supreme being) which is beyond sound, can be understood ; and by which the theoritical form of the supreme soul can be realised, is known as aparā vidyā. The Kaṭhopaniṣad maintains the parā vidyā. The knowledge which was transmitted by Yama to Naciketā considering the latter as the searcher of truth is the knowledge of brahman. In the seventh chapter of the Chāndogya upaniṣad all the lores mentioned by Nārada are aparā vidyā. It is said in the Pāśupata-brahmopaniṣad, "the whole of the world is nothing but brahman who is devoid of eyes, ears, hands and feet ; who is eternal, minute and non-oozing. In short this all world is brahman. Brahman pervades all four quarters. He, who can realise this truth in his inner soul becomes free from bondage. Such a knowledge of brahman is parā vidyā. Parā vidyā can be attained through the path of vedānta which speaks of truthfulness, austerity and devotion."

Now what are the means to attain akṣara ? Where is akṣara situated ? By whom akṣara can be attained ? What form does the self attain after obtaining akṣara ? What is the form of acīrṇa observance ? The solution of all these questions has been made in the second part of the third chapter of the Muṇḍakopaniṣad.[9] In the Āśramopaniṣad discussions have been

9. Muṇḍakopaniṣad, iii/2/11.

initiated regarding the four stages of life and their sub-divisions. How has this world been created and what is the nature of dissolution ? What is binding and what is salvation ? What is the way of its attainment ? All these questions have been clarified in the upaniṣads in a very simplified manner. Discussions have been made in the upaniṣads regarding the learnings of sāma, madhu, gāyatrī, śāṇḍilya, prāṇa, praṇava, pañcāgni, udgītha, and haṃsa. Both the udgītha and sāmavidyās are the same. These are called by the name oṃkāravidyā. In the Chāndogya upaniṣad and Maitrāyaṇī upaniṣad praṇava vidyā is described as udgītha vidyā. In the Jyotirvijñāna it is directed to pray to the sound, ear, eye, mind, heart, air, moon, water, sky and rice. While speaking of the transience of this body formed with five elements, it mentioned that females are the cause of bondage of a man in this world. In some of the upaniṣads yoga has been ascertained completely and in some upaniṣads yoga has been discussed casually. The characteristics of yoga, eight parts, kuṇḍalinī, divisions of yoga, ten prāṇas, vein and different gestures are elaborately discussed. The six cycles of Narasiṃha is also described. What are the varieties of rudrākṣa ? What are its colours and what is its source ? What is its influence ? All these informations are available in the Rudrākṣopaniṣad. In different limbs of the body there are various holy places. The characteristics of sannyāsin, its varieties and duties are also ascertained. Even the traits of a preceptor and his glory is mentioned in the upaniṣad. Where does the soul go after forsaking this body ? What is the nature of the path through which the soul of a dead person goes to heaven ? What is the form of the soul of a dead person ? All these are set forth in the upaniṣad. There is also description of the four places and four stages of the soul. The four great maxims, 'I am brahman, you are that supreme being, prajñāna is brahman, and this soul is brahman,' are elaborately discussed. In the upaniṣads we have even the doctrine of karman, the glory of knowledge, the thought of one in the form of fraternity and various other things.

The Utility of Upaniṣad

The main dealing of the upaniṣad is the supreme soul. Thus it is essential to determine its real nature. What is brahman ? What is the relation between brahman and self ? How this brahman can be obtained ? The upaniṣads are filled from top to bottom with the elaborate and sincere

discussions of these matters. In other words all the upaniṣads are replete with the advices of the knowledge of brahman.

The word brahman is formed with the root bṛṃh followed by the suffix manin' According to the Śāṇḍilyopaniṣad the entity from which everything of this world grows and develops, is called brahman. Such is the meaning of brahman in the Śabdakalpadruma. In the *Ṛgveda* the word brahman is used in the meaning of expression of the holy knowledge, speech, mantra and the knowledge of soul. Sometimes speech is described as the brahman of embodied form. Śaṅkarācārya says in his Brahmasūtra that brahman is something great. According to the commentator of the Taittirīya upaniṣad, brahman is so called for its highest greatness. Therefore brahman is the best of all the forms.

The doctrine of brahman is established in the Bṛhadāraṇyaka in two forms—saguṇa and nirguṇa. When brahman is called as the creator of this universe, he is related to the primal qualities and thus named as saguṇa brahman. In the other form brahman is devoid of primal qualities.

Brahman, having primal qualities, is said to be of two forms. Though brahman himself is formless, when ignorance is imposed on him, he assumes two forms.

The śruti says that this self is brahman. The whole of this world is nothing but brahman. Everything of this world is created from brahman and dissolves in brahman. In the Taittirīya upaniṣad the nature of brahman is described as true and eternal knowledge. The nature of brahman is also discussed in the Sarvasāropaniṣad. The Nirālambopaniṣad describes brahman as the whole, supreme, almighty, self-born, perpetual, calm, pure, devoid of primal qualities, inexplicable and conscious. In the Bṛhadāraṇyaka upaniṣad also brahman is defined. In the upaniṣads oṃkāra is described as a mark of brahman. Though the inner souls of all the beings are the one, yet it is expressed in different forms when it enters into different beings. As for example the air, though same, is exposed in different ways in different places. Brahman is the receptacle as well as conductor of this universe. It is said in the Śvetāśvataropaniṣad that there is none equal to brahman, all are created from him, and at the end all become dissolved in him. Though brahman resides in all these worldly things, yet he stays surpassing all these things. Brahman is ascertained by the rule of negation. The knowledge of brahman is an absolute and independent knowledge, which

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may be expressed only by negative words. In the upaniṣads brahman is mentioned as quadruped, brahman is the supreme soul, all-seeing, omniscient, supreme ruler and self-born. The power of speaking, seeing or hearing is imported from brahman, but brahman can not be known by all these organs. Brahman surpasses the speech, eyes and ears. The sun and moon are not shining by their own lustre. These are exposed by the power of brahman.

Brahman is undivided, untouchable, undestructible, incomprehensible. Brahman is something different from atom, long and short. Brahman excels the three times. Brahman is all-pervader, all-approachable, illuminating and imperishable. Brahman is eternal, undecaying, immortal and unborn. Brahman can not be realised by mind and speech.

The supreme self consisting of existence and thought and joy, can not be known by mind or other sense-organs. Brahman creates the mind, soul, sense-organs and all the universe. All these things can continue their performance with the strength derived from brahman. Having got strength from brahman, the mind and intellect can know things with certainty. The organ of knowledge too observes its own function impelled by the power of brahman. Brahman is all-knowing, cause of strength, instructor, all-powerful and the ultimate truth. All these things of this world and even brahmā is created from brahman. Though brahman is one, it is manifested in different forms. The ultimate goal of the penances is this supreme self. In the upaniṣads he is called by the name supreme soul, brahman, supreme being etc.

Means leading to achieve the ultimate goal.

The ultimate aim of the upaniṣads is to attain the supreme soul. The knowledge of brahman leads human life to fruition. There are individual selves in this world of different tastes and prejudices. All of them can not attain brahman by the same process. For this reason the upaniṣads suggest different means for persons of different tastes with a view to knowing brahman. With the help of these means the individual soul can realise the nature of its own and after making the own self purified, it can attain the ultimate goal.

The devotee, who can endure the more and more difficult troubles with smiling face for the sake of protection, enhancement of the property of penances, and who, after keeping the mind and other sense-organs in the controlled grip, becomes devoid of worldly attachment, can realise the actual

mystery of the knowledge of brahman. The practice of penances is meant for unification with brahman. One who engages oneself in penances, can unify with the eternal and ultimate soul. In the Kaṭhopaniṣad there are two different ways—śreya and preya. That one is called śreya, through the path of which one can know the eternal and joyful ultimate reality being freed from all types of worldly sorrows. But the means of getting the materials of pleasure and enjoyment is preya.

Brahman can be known by śravaṇa, manana and nididhyāsana. The act of hearing the spiritual advices from preceptor with a respectful bent of mind is called śravaṇa. The definition of śravaṇa is available in the Paiṅgalopaniṣad. According to Śaṅkarācārya, "realisation of the supreme self told by the preceptor and the scriptures is called śravana." Vācaspati Miśra opines that "the knowledge of self revealed from the scriptures and preceptor is known as śravaṇa."

Understanding of the meaning of hearsay is described as manana. According to the Paiṅgalopaniṣad, "the act of searching for the meaning of things heard in a lonely place is manana." Śaṅkarācārya says, "that process may be called manana by which the meaning of the thing actually heard before can be printed in mind. The matter which has been thought in mind, should be settled by intellect. Through this process when a man realises his own self, the brahman of joyful nature, can achieve the supreme soul.

Profound meditation of the matter and thought in mind is known as nididhyāsa. According to the Paiṅgalopaniṣad, "the determination of mind with perfect attention of the meaning decided by śravaṇa and manana, is nididhyāsa. Nididhyāsa is knowledge of science. In the series of śravaṇa, manana and nididhyāsa no deviation can be found. In some mantras of the Bṛhadāraṇyakopaniṣad brahman has been described."[10] This brahman is to be heard. After śravaṇa, the process of manana is to be followed. In the process of nididhyāsa it is directed that the self-possessed person shall acquire the knowledge of brahman. Śravaṇa is the cause of manana, manana is the cause of nididhyāsa and nididhyāsa is the cause of attaining brahman. But in some places each of these three processes separately are mentioned as the way of attaining brahman. According to Śukarahasyopaniṣad, the three

10. Cf. Bṛhadāraṇyakopaniṣad, 1/4.

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processes of śravaṇa, manana and nididhyāsa combinedly constitute the attainment of brahman. When the knowledge of brahman is acquired ignorance together with attachment, its offspring is destroyed.

In a mantra of the *Kaṭhopaniṣad*[11] it is indicated that the best and easy way to have the knowledge of brahman is the prayer of brahman. It is also said in the *Kaṭhopaniṣad* that after detachment from the worldly matters the processes of self-restraint can help in knowing the supreme soul. The self-possessed should drive away the sense organs and dissolve them in mind. When there will be a complete control over the sense organs the mind should be brought under control and it should be placed in intellect, the cause of knowledge. When this practice is completed confidently the intellect should be made dissolved in the purified self. And at last the self should be unified in the supreme soul.

It is said in the upaniṣad that pronunciation of oṃkāra with love and deep thinking of its meaning supreme soul is the best means to attain the divine soul. The soul of the peace-loving person should always perform meditation just after pronunciation of om, the name of the supreme soul. Through this path of meditation brahman can be achieved. But the man who performs devotion of the supreme being of the form of omnipresent universe with full of resources, for achieving some part of it, may get some part of this universe according to his wish. But he, who prays to oṃkāra with a dispassionate mind making the complete brahman as ultimate goal, attains the supreme lord. The pure, explicable supreme soul can be known only by the knowledge produced from right speeches, austerities, self-restraint, selflessness and practising brahmacarya.

The *Subālopaniṣad* says that brahman can be realised by truth, austerity, donation, starvation, practice of brahmacarya and undivided stoicism. He, who maintains all these, becomes dissolved in the ultimate reality. The *Mahopaniṣad* maintains that tranquility, reasoning, satisfaction and company of good persons are the four gate-keepers of emancipation. If one of those four factors is brought to restraint the other three naturally become controlled.

Yoga is one of the means to attain brahman. By practising yoga and knowledge one may apprehend brahman. After practising yoga inner

11. Kaṭhopaniṣad, I/3/2.

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soul can be purified and the sense organs, mind and intellect can be organised, and then brahman can be realised. After following the practices of self-control and restraint, diseases can be destroyed. In this way when all the vices are washed away, the heart is purified and the sins of mind are removed tolerance appears and brahman can be conceived as real through prayer and meditation. It is also said in the upaniṣads that respect is the must for the knowledge of brahman. With the help of respect, power, devotion and yoga the ultimate goal can be realised.

The order of creation of this universe according to upaniṣads.

In the upaniṣads the procedure of creation of this universe is described in many places. Different are the stages of creation mentioned in different upaniṣads. According to the *Taittirīya upaniṣad*, 'the sky has been produced from the supreme soul. From the sky air has been created, from air fire is produced, from fire the water, from water the soil, and from soil plants have been produced. Then from plant foodgrains are produced and from grains the male is created."

From lord brahman avyakta universal spirit is created, from avyakta mahat the great, from mahat ahaṃkāra self consciousness is produced. From ahaṃkāra pañcatanmātra five principles are originated, and from pañcatanmātra pañcamahābhūta has been formed. Again from pañcamahā-bhūta this whole universe is created. In the *Subālopaniṣad* both the process of creation and dissolution are well described. Before this creation there was only sat being. This sat is the sole brahman. From it the main nature mūlā prakṛti has been produced. When this nature was deviated from its original state, avyakta, mahat and ahaṃkāra have been pro-duced. In this upaniṣad it is also mentioned how the material pañcamahā-bhūta is produced from the minute pañcatanmātra. By the three-fourth parts of the pañcamahābhūta having the portion of rajaḥ quality, the pañcaprāṇa is originated, and by the fourth part the sense organs of action are made. The three-fourth part of the portion of sattva quality produces the heart, and by the fourth part, the organ of knowledge is created. According to the *Muṇḍakopaniṣad*, it is from the imperishable self the soul, mind, sense-organs, sky, wind, heat, water and this earth have been produced. In this treatise it is said that the seven souls, all the oceans, mountains, rivers, the medical herbs and tastes are created from the imperishable soul. According

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to the *Chāndogyopaniṣad*, there existed the only matchless being for the first time. It wished to be divided into many. It produced heat. From heat water was produced, from water rice in the form of earth was created. In the third chapter of the *Chāndogyopaniṣad* there is the description of creation. It is available in the description of creation that the supreme being alone existed at the inception. He did not get pleasure alone. He desired of the existence of the second and produced the soul. Here the word soul means the prajāpati born from the egg for the first time. This prajāpati desired the second thing female for the purpose of creation of beings. As soon as he wished the female was produced. Prajāpati produced the creatures from his imaginary wife Śatarūpā. The living beings other than human beings were also created by the co-operation of Prajāpati and Śatarūpā.

In the *Praśnopaniṣad* it is said that Prajāpati performed penances with a view to producing subjects and produced a combination of rayi and prāṇa. From the rayi and prāṇa the subjects have been created. The *Aitareyopaniṣad* mentions that before creation there was only the supreme soul. He wished to create the beings and the beings were created.

From this it is clear that not a single process in connection with the creation of this universe has been dealt with in the upaniṣads. From all the narratives and explanations regarding this creation it may be understood that all this universe has been created from the self of brahman. Before expansion of this universe all the materials were existing. In the upaniṣads where the description of non-existing before creation may be found, there the non-existent means unexpounded existence. From this unexpounded existence this material world is produced. The unexpounded existence is the brahman, the whole of the world is created from it, exists in it and dissolves in it. The creation of this world takes place through an order, but the existence and dissolution happen just through the opposite order. This is the procedure of creation and dissolution in upaniṣads.

The style of language in the Upaniṣads.

Since the beginning of the vedic literature till the modern period the Sanskrit poets have composed works both in prose and poetry. Thereafter a separate literature was composed which is called by the name campū. In campū literature both prose and poetry have been mixed.

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It appears from the upanişads that during that time the sages attached immense importance in writing verses. It was due to the influence of the vedic saṃhitā. The upanişads written in prose are available. But in some upanişads there is no touch of prose ; these are written only in verse. These are as for example, *Īśa, Kaṭha, Yogarājopanişad, Vilvopanişad, Śivasaṃkalpopanişad, Brahmavidyopanişad, Kşurikopanişad, Yogatattvopanişad, Jābāladarśanopanişad, Brahmabindūpanişad, Yogakuṇḍalyupanişad* etc.

In some upanişads a few pages of prose is available. As for example these are *Kena, Muṇḍaka, Māṇḍūkya, Śvetāśvatara* etc. In the *Praśna, Taittirīya, Aitareya, Chāndogya*, and *Bṛhadāraṇyaka upanişads* the prose is available in various forms. Though a mixture of prose and verse is available in different upanişads, the mixture of prose and verse has taken place in the *Bṛhadāraṇyaka upanişad* in such a style that it may be called the source of campū literature of the succeeding age. The language of the upanişads is flowing, lucid, simple and didactic. Some of the sentences are short here and some are long. Even the long sentences are organised and forceful. The spiritual subject matter is represented in a simple style by the inartificial and decent sentences. Thus one can at ease enter into the tough subject of the upanişad and understand it. Scarcely the long compounds may be found in the upanişads, but the long sandhis in some places make the composition critical. The style of this sort of upanişad is explanatory, narrative and analytical. In some places the style is found as didactic.

The upanişads also represent the dramatic kathā and dialogistic style. The kathā style as represented in the *Taittirīyopanişad* may also be found in the *Chāndogyopanişad*. In many places of this upanişad the style of ākhyāyikā was followed for easy grasping of both the matters of knowledge and devotion. This kathā style helps to make many critical matters clear and interesting. It also helps in teaching different subject. This form of prose is very decent and it serves many purposes. This type comprises short sentences and its language is very simple.

In the upanişad the sages have produced the fact of divinity, knowledge and devotion in the form of question and answer at the query. In the *Praśnopanişad* the hymns of question answer of Kavandhī, Bhārgava, Kauśalya, Gargya, Satyakāma and Sukeśa are available. The most of the parts of *Chāndogyopanişad* and *Bṛhadāraṇyakopanişad* are covered with conversation. From the dramatic style of this upanişadic prose it appears that this style is

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a combination of the styles of vedic dialogue hymns and the dramatic style of classical Sanskrit.

The reflection of the upaniṣadic reasonings in the Indian philosophy.

It is obvious that the reflection of the upaniṣadic reasonings has fallen on different sects of the Indian philosophy. All the theist sects believe that the tide of their conclusions have sprung from the upaniṣads. They also cite the mantras of the vedas and the upaniṣads as a proof for the nourishment of their own side. It is to be mentioned here that the upaniṣad is a source of the Indian philosophy where from all the sections of philosophers have sprung. Both the theist and atheist sect of philosophers have deep link in the upaniṣads. Even Cārvāka, the supporter of materialism, has cited the mantras of the *Taittirīyopaniṣad*. The Buddhist philosophers who are the supporters of nihilism have referred to the mantras of the upaniṣads as a proof. "At first there was nothing"—this mantra has been quoted in the Buddhist philosophy as a proof. According to Kumārilabhaṭṭa, the theories of vijñāna, kṣaṇabhaṅga and ātman as well as vairāgya of the Buddhist philosophy have their germs in the upaniṣad. The propounder of the sāṃkhya philosophy quotes the mantras of the *Chāndogyopaniṣad* for establishing the theory of satkārya. The mantras of the upaniṣads are also cited to prove the three qualities sattva, rajas and tamas. There are also descriptions of puruṣa, prakṛti, mahat, ahaṃkāra, pañcamahābhūta etc. in the upaniṣads. Delineations of pañcavāyu, kaivalya, pañcakośa etc. are also available. All these things are clarified in the sāṃkhya philosophy. The main root of the yoga philosophy is planted in the upaniṣad. The yoga philosophy is also described in the upaniṣads with its characteristics and eight-fold divisions. The great sentences of the vedānta "I am brahman", "Thou art that" are clarified in the upaniṣads. Even the theory of evolution, māyā and avidyā etc. are dealt with in the upaniṣads.

From this analysis it becomes clear that the main findings of the Indian philosophy are inherent in the upaniṣads. The upaniṣads are the seeds of all the sects of Indian philosophy and the sprouts of these seeds are being presented before men in the form of philosophy. The introduction to the sāṃkhya philosophy may be available for the first time in the *Śvetāśvataropaniṣad*. In the second chapter of the *Śvetāśvataropaniṣad* the hint of dhyānayoga of the yoga philosophy of Patañjali may be found.

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In fact, the dealings of the upaniṣads were not to represent a doctrine and refute the others, but we find that all the matters are discussed in the upaniṣads in proper places. All the philosophers try to prove their own reasonings with the support of the sayings of the upaniṣads. In the words of Bloomfield, "there is no such line of thinking in India which is not derived from the upaniṣads, even not the Buddhist religion".

The contribution of Patañjali in giving the philosophical form of the upaniṣadic yoga doctrine.

The subject-matter of all the old and new upaniṣads is mainly yoga. In the upaniṣads there is explanation of practising yoga and various divisions of it. But the period of philosophy may be called the golden time of blooming of the yoga. In this period Patañjali has performed the great task of adorning yoga in the form of philosophy. He had bound the yoga in the sūtra style and divided it into four pādas. The oldest book of yoga is the *Yogasūtra* of Patañjali. The yoga of Patañjali is established on the soil of restraining the gratification of wishes. The argumentative character, lucidity of style, the utility of the reasonings and irrefutability of Patañjali's judgements are matchless. A book of philosophy like the *Yogabhāṣya* which is full of arguments, pure, substantial and grave can not be easily obtained. Patañjali has prepared a research study on all the sides of wishes, functions of wishes and its restraint.

With due emphasis on the eight-fold yoga supported at the time of the upaniṣads Patañjali has crystalised completely his own thinking about saṃprajñāta, asaṃprajñāta and kaivalya. The materials of yoga, scattered hither and thither in the upaniṣads were collected by Patañjali and given a philosophical form. The *Yogasūtra* of Patañjali is the treasure of the yoga philosophy and it is the glaring instance of richness in philosophical thoughts of ancient India.

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CHAPTER II

INTRODUCTION TO THE YOGA OF PATAÑJALI

Before knowing the history of yoga philosophy it is necessary to know what is philosophy. To give the technical term for philosophy is as hard as suggesting the term for life. Though it is not possible to suggest technical term for philosophy, yet it may be said as to what are the subjects referred to here.

The derivative meaning of darśana, i.e., philosophy is to see by means of some thing or some process. The intention of the word darśana is to indicate some process through which the knowledge of ultimate reality can be attained. The act of having knowledge of ultimate reality through the process of ānvīkṣikī is to be known by philosophy. What is the real nature of man ? What is his function in this world ? How is he born ? What is universe ? By whose power is it created and dissolved ? Is the creator of this universe ignorant or conscious ? What type of realisation of happiness do the human beings really feel ? What is the real path of men for welfare ? For the solution of these types of problems a literature has been composed which is called by the name darśana. It is the product of human intellect by which he can have the knowledge of supreme soul for his own welfare. According to the Indian philosophy true knowledge of brahman is not the final aim but the emancipation is the final goal.

There are two groups in Indian philosophy :—1. nāstika, atheist ; 2. āstika, theist. The theist (orthodox) philosophy follows the vedas. That is atheist (heterodox) philosophy which is ready to refute the views of the vedas by any means. The theist philosophy is six in number—nyāya, vaiśeṣika, sāṃkhya, yoga, mīmāṃsā and vedānta. Atheist philosophy is mainly three—cārvāka, jaina and bauddha.

According to the Indian philosophy the knowledge of brahman is the must for emancipation. But it is the conclusion of all the philosophy that only after attaining knowledge men can not proceed towards the path of good. To have the knowledge of brahman a man should have his heart pure. This purity of heart becomes possible only after practising meditation and the processes of yama, niyama etc., as described in the yoga. In the

bauddha, jaina, sāṃkhya, vedānta, nyāya and vaiśeṣika philosophy the procedures of yoga are described at least in some form. Yoga is a very old philosophy. It is embedded in the vedas and in the upaniṣads.

The origin and growth of yoga.

It is mentioned in the smṛti of Yājñavalkya and in *Mahābhārata*[1] that the Hiraṇyagarbha, described at the beginning of creation of the universe, is the introducer of yoga at first. It becomes clear from the word anuśāsana mentioned in the first sūtra of the yoga of Patañjali 'atha yogānuśāsanam' that Patañjali is not the introducer of the yoga philosophy, because the meaning of the word anuśāsana is representation of a conclusion mentioned earlier. Many learned scholars like Śaṃkara have cited the instance of Hairaṇyagarbha yoga in their own books. Thus it appears that before Patañjali the yoga of Hiraṇyagarbha was in existence. Even in two verses of the *Viṣṇupurāṇa*[2] mention has been made of 'thus thinking the sayings of Hiraṇyagarbha' etc. The description of Hairaṇyagarbha yoga may be found in the *Ahirbudhnyasaṃhitā*. The yogaśāstra of Hiraṇyagarbha was elaborate and prominent. This is why Patañjali has composed the *Yogasūtra* after extracting the substantial parts of it. Thus the *Yogasūtra* of Patañjali is the follower of Hairaṇyagarbha yogaśāstra.

According to some other scholars, at the beginning of creation Hiraṇyagarbha pertained advices of yoga to the sages, i.e., in pursuance of his impulsion, the prudent sages learnt yoga by their own keen intelligence. During that time the art of yoga was not in written form. It was taught and learnt by the preceptors and their disciples in regular succession. In this way the yoga spread first by series of preceptors. Sometime after the seers (yogin) wrote these and composed the Hiraṇyagarbha yoga. But as it was elaborate and complicated the human society did not give due honour. So, for the purpose of preaching, spreading and preservation, Patañjali has made it in the book-form of *Yogasūtra*.

Since the time of the vedas the practice of yoga has been continuing. The materials of yoga are sufficiently available in the vedas, brāhmaṇas, upaniṣads and purāṇas. It is clearly indicated in the book *Vaidik Yogasūtra*

1. Mahābhārata, XII/349/65.
2. Viṣṇupurāṇa, II/13/42-43.

by Harisamkara Joshi. In many places of the *Ṛgveda*[3], *Sāmaveda*, *Yajurveda* and *Atharvaveda* yoga has been mentioned. After examining some mantras of the vedas (*RV. 1.5.3* ; 1. 18. 7 ; 1. 30. 7 ; SV. 163, 742, 743 ; VS. 1. 14 ; AV. 20. 26. 1 etc.) it may be found out that yoga had come into existence at the time of the vedas. During that time yoga was not applied for the purpose of emancipation, but the word yoga was used for the prayer of god, unceasing happiness, attainment of knowledge and peace.

In describing kriyāyoga in the *Agnipurāṇa* yoga has been described as the means of emancipation.

The union of individual self and brahman has been described as parama-yoga in the *Garuḍapurāṇa*.[4] An elaborate discussion of dhyānayoga is available in the fourteenth chapter of the *Garuḍapurāṇa*. In other place description has been made of eight-fold yoga. It is also said in the *Garuḍa-purāṇa* that 'the knowledge of sāṃkhya, yoga and hearing of the śruti is essential for emancipation. Emancipation is possible only after deep meditation'[5].

According to the *Viṣṇupurāṇa*[6], the mind should be restrained from the worldly materials and engaged in thinking of supreme soul. Thus after attaining the brahman the self becomes emancipated. The connection of brahman and the mind which is moderated by self-controlling is yoga. This purāṇa prescribes yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā and samādhi for practising yoga[7].

The dissolution of the concentrated mind in brahman is what is called yoga in the *Brahmapurāṇa*[8]. In the thirtyninth chapter of the *Mārkaṇḍeya-purāṇa* it is described how disease can be treated by yoga. This chapter is known as yogacikitsādhyāya.

In the *Śrīmadbhāgavata*[9] Lord Kṛṣṇa told Uddhava "I have given advices of three yogas, knowledge, deeds and devotion for the good of mankind. There is no other alternative of betterment save these three means." In the *Devībhāgavata*[10] also jñānayoga, karmayoga and bhaktiyoga

3. Ṛgveda, 1/18/7.
4. Garuḍapurāṇa, 1/127/49 brahmātmanor yad aikatvaṃ sa yogaś cottamottamaḥ.
5. Ibid., 1/227/50.
6. Viṣṇupurāṇa, 6/7/30-31.
7. Ibid., 6/7/3.
8. Brahmapurāṇa, 1/1-2.
9. Bhāgavatapurāṇa, 11/20/6.
10. Devībhāgavata, 37/2.

have been mentioned as the means of attainment of emancipation. In it Mahādeva said that yoga is nothing but union of individual soul and supreme soul. By yoga the gloom of ignorance becomes destroyed at once. Even in the *Bhagavadgītā* the word yoga has been used on several occasions.[11]

It is therefore apparent that yoga was introduced at an ancient period and gradually it came to light. But as it had no written form its history of gradual development was not understood. Before the *Yogasūtra* of Patañjali descriptions relating yoga remained hither and thither as per context. It had got its scattered condition because it was not graspable to the common people. For making it approachable to the people Patañjali collected these together and gave proper instruction. He after realising the conclusions of yoga in his time arranged these systematically and prepared a book called *Yogasūtra*.[12]

According to S. N. Dasgupta, Patañjali has given the sūtra form to the arguments relating to yoga in the book *Yogasūtra*. Vācaspati Miśra and Vijñānabhikṣu also admit that Patañjali is not the introducer of yoga reasoning but he is the compiler.

Patañjali, the author of Yogasūtra.

In Sanskrit language there are three books said to have been written by Patañjali—*Yogasūtra*, *Mahābhāṣya*, (the commentary on the *Aṣṭādhyāyī*) and the commentary on Caraka. In support of this view a verse from *Vākyapadīya* (1/148) may be referred to.

The following verse available in the commentary on *Vāsavadattā* by Śivarāma may also be cited as proof—

"I salute Patañjali who is foremost of all the sages and who removes diseases of mind by yoga, speech by words and body by doctors."[13]

According to Ramabhadra Diksit, the author of *Patañjalicaritam*, it was Goṇikā's son Patañjali, the incarnation of Śeṣa who composed the *Mahābhāṣya*, sūtras on yogaśāstra, and vārttika on vaidyaka śāstra. In his introduction to the commentary on Caraka, the commentator

11. Bhagavadgītā, II. 39, 48, 53 ; IV. 1, 27, 28, 41 ; V. 2, 4 ; VIII. 8 ; X. 7 ; XII. 9 etc.
12. Sarvadarśanasaṃgraha, p. 668.
13. yogena cittasya padena vācāṃ malaṃ śarīrasya ca vaidyakena /
yo'pākarot taṃ pravaraṃ munīnāṃ patañjaliṃ prāñjalir ānato'smi //.

Cakrapāṇi mentioned that Patañjali who made vārttika on Caraka and Patañjali, who composed the *Yogasūtra* and *Mahābhāṣya* were the same person. The same view is also maintained by Bhoja, the commentator on the *Rājamārtaṇḍa*. Like the first sentence of the *Mahābhāṣya* atha śabdānuśāsanam we find the sentence atha yogānuśāsanam in the first line of the *Yogasūtra*. Relying on this evidence Radhakrishnan also holds that the authors of both the *Mahābhāṣya* and the *Yogasūtra* admit sphoṭa theory. By this it may be decided that the authors of both the books are the same person.[14]

Dr. S. N. Dasgupta says—"I have assured myself by examination of the *Mahābhāṣya* that there is nothing in it which can warrant us in saying that the two Patañjalis can not be identified".[15]

After thorough study and experiment of both these books we do not find any such evidence by which we can not say that both the authors are the same.

But Louis Renou holds the other view. The words pratyāhāra, upasarga, pratyaya, and vikaraṇa have been used in the *Mahābhāṣya* and *Yogasūtra* in different meaning. Thus the authors of these two treatises are different.

Maxmüller says that it is quite impossible on the part of a scholar to write different authoritative books of which the themes are unrelated with one another. So it would not be proper to think that the author of both the *Yogasūtra* and *Mahābhāṣya* was the same.

According to J. H. Woods, the trend of thinking the authors of the *Yogasūtra* and *Mahābhāṣya* as the same was a feature of the later period.[16] It was first started on account of the sameness of name. S. N. Dasgupta says that the line yogena cittasya padena vācam[17] etc. which is available in the commentary on *Vāsavadattā* by Śivarāma was composed in the 18th century, because the period of Śivarāma, according to Aufrecht, was 18th century A. D. It is also admitted that Ramabhadra Diksita the author of *Patañjalicaritam* flourished in 18th century A. D. So it would not be proper to conclude something about Patañjali without knowing the historical facts. The writings of Bhoja and Cakrapāṇidatta of 11th century A.D. are not very old. The

14. S. Radhakrishnan, Indian Philosophy, vol. 2, p. 241.
15. S. N. Dasgupta, Yoga Philosophy in Relation to Other Systems on Indian Thought, p. 57.
16. J. N. Woods, Introduction to the Yoga System of Patañjali, p. XIV.
17. Commentary on Vāsavadattā, p. 239.

lineage of old grammarians is also silent in this matter. Therefore, Woods does not admit that Patañjali the writer of *Yogasūtra* and *Mahābhāṣya* is the one and same person. He says that according to the commentary of Vyāsa, Patañjali the author of *Yogasūtra* opines "there is tādātmya[18] relation, i.e., relation of identity between dravya and guṇa." But according to the author of *Mahābhāṣya* "the relation between dravya and guṇa is resting and rested[19] or the relation between locus and sheltered". Thus the persons holding two different views in a single matter may not be identified.

Relying on this only it may not be justified to hold that the authors of these two books are different. There is instance of two opposite reasonings in respect of the same subject by a single author in his same book. For example, in the *Aṣṭādhyāyī* of Pāṇini a single word is the indicator of jāti as well as dravya.[20] On the basis of this evidence Dasgupta thinks that the author of the *Mahābhāṣya* and the author of the *Yogasūtra* was the same person.[21]

The time of Patañjali and the time of composition of the Yogasūtra.

If we admit that the author of *Mahābhāṣya* and the author of *Yogasūtra* were the same person it may be possible to ascertain the age of Patañjali and the time of *Yogasūtra*. There are sufficient materials in the *Mahābhāṣya* by which the time of composition of the *Mahābhāṣya* and its author may be ascertained. Patañjali managed to institute a great sacrifice by Puṣyamitra, the king of Śuṅga dynasty. In that sacrifice many priests had got their share and Patañjali himself was sacrificial guide. Some of the priests of the sacrifice were kṣatriya by caste ; so Patañjali had criticised the kṣatriya sacrificers.[22] Being the teacher of that sacrifice, Patañjali had

18. Vyāsabhāṣya, p. 241, ayutasiddhāv avayavabhedānugataḥ samūho dravyam iti patañjaliḥ.
19. Mahābhāṣya, 1/2/34, p. 99, yad asau dravyaṃ śrito bhavati guṇaḥ.
20. Aṣṭādhyāyi, 1/2/28, jātyākhyāyām ekasmin vahuvacanam anyatarasyām and 1/2/64, sarūpāṇām ekaśeṣa ekavibhaktau.
21. S. N. Dasgupta, op. cit., p. 59, Thus though we can not accept the tradition of later commentaries as a sufficient ground to identify the two Patañjalis, we can not at the same time discover any thing from a comparative critical study of the Yogasūtras and the text of the Mahābhāṣya which can lead us to say that the author of the Yogasūtras flourished at a later date than the other Patañjali.
22. Mahābhāṣya, 3/3/147.

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to stay at that spot for long time and he began to teach grammar to his disciples in that place.[23] In the *Mahābhāṣya* Patañjali used the root yaj to mean the offering of oblation to the yajña and also sacrifice. The word aho yajate is therefore used when plenty of donation is made. In the sacrifice Puṣyamitra supplies the materials, the sacrificer is only the offerer. Therefore, the uses like "puṣyamitro yajate yājakā yājayanti", i.e., the sacrificers cause to sacrifice can be found. It is apparent from above that Patañjali was the contemporary of Puṣyamitra. According to the historians, Puṣyamitra held the post of king in 185 B.C. According to the *Matsyapurāṇa*, the reign of Puṣyamitra was 36 years only.[7] It may be concluded that Patañjali flourished in that period. On the basis of this it may be decided that Patañjali composed his works *Yogasūtra* and the *Mahābhāṣya* in 200 B.C. According to J. H. Woods, Patañjali the author of *Yogasūtra* flourished between 500 B.C. to 300 B.C. But this can not be firmly established for want of sufficient reasons.

Mention of the yoga philosophy in the *Arthaśāstra* of Kauṭilya indicates that the yoga philosophy was prevalent before composition of the *Arthaśāstra* of Kauṭilya. Thus the scholars have come to the conclusion that Patañjali and his *Yogasūtra* belongs to the 2nd century B.C.

The *Yogasūtra* of Patañjali is accepted by scholars as an original work. It is a very clear, reasonable and matchless masterpiece having very profound meaning. By limited words the book shows the processes of yoga and the path of own good. The *Yogasūtra* is divided into four pādas—samādhipāda, sādhanapāda, vibhūtipāda and kaivalyapāda.

In the samādhipāda the nature of yoga, its divisions, aim, mind, the actions of mind and the means of restraint is described. Moreover, different types of meditation and the condition of mind during meditation is also delineated. The nature of yoga has been primarily dealt with in the samādhipāda.

In the sādhanapāda there are advices of meditation, its cause and practice for the medium persons. There are descriptions of kriyāyoga, kleśa, karma, vipāka, jāti, āyu, bhoga and heya, heyahetu, hāna, hānopāya, and the eight divisions of yoga with five means of performances in it.

There is a detailed explanation of the practice of saṃprajñāta meditation in the vibhūtipāda. There are means of the accomplishment

23. Ibid., 3/2/123.

produced from practice of yoga. This has been described with a view to giving due respect and attachment in yoga as well as concentrating the disturbed mind of a man. It is also directed that one should keep indifference in all attainments.

In the kaivalyapāda mention has been made of nirmāṇacitta for five types of accomplishment, the mind fit for meditation, solution of the doubts arising from mind, refutation of the vijñāna-theory with arguments for the success of yoga and soul. At the end of this section the nature of meditation has been defined.

It is due to use of the word iti at the end of vibhūtipāda as well as refutation of the vijñāna-theory at the end of kaivalyapāda, some scholars are of opinion that first three sections were composed by Patañjali and afterwards some person wrote the fourth section and included in the *Yogasūtra.*[24] But there is no reasonable ground to support this.

In the commentary the word iti has been used at the end of each section. Moreover, the commentator has mentioned at the end of third section that iti has been used to indicate the end. According to Vācaspati Miśra the word iti is the indicator of the end of sūtra. Vijñānabhikṣu opines that the word iti is not applicable in all cases. Sometimes iti has been employed to suggest the completion of a particular discussion.[25] However, if any one of the explanations of the word iti is taken as authentic, it may be understood that the original work was composed upto third pāda ; and the fourth pāda was its appendix. But it was written by Patañjali himself.

The commentary of Vyāsa is available on the *Yogasūtra* of Patañjali written in sūtra style. To simplify the hard matter of Vyāsa-commentary, the commentaries like *Tattvavaiśāradī*, *Yogāvārttika*, *Bhāsvatī*, *Pātañjalasūtravṛtti* etc. were written.

Vyāsabhāṣya.

The most authentic and oldest commentary on the yoga philosophy of Patañjali is Vyāsa-commentary. It is familiar by the names *Yogabhāṣya* or *Vyāṣabhāṣya*. The commentary of Vyāsa has discussed and explained the symbolic language of the sūtras and their deeper meanings. For the

24. S. N. Dasgupta, op. cit., p. 51.

25. Yogavārttika, 3/55.

reason of serious and grave subject-matter, somewhere complicated languages may be found in the commentary. In it Vyāsa has dealt with very beautiful and wide characteristics of many philosophical matters, such as, the definition of happiness,[26] the characteristic of all-knowing,[27] conception of sorrow,[28] means of knowing the god and reading of the vedas,[29] meaning of prudence,[30] definition of moment[31] etc. The introspection of the commentator is grave and appealing to the heart. The commentary of Vyāsa is the main ideal of the later commentators in respect of explanation of the yoga of Patañjali. The time of the commentator Vyāsa is controversial. But among all the available commentaries on yoga philosophy, the commentary of Vyāsa is the oldest.

It is known from the study of the purāṇas that there were many persons having the name Vyāsa. According to the ancient scholars, the writer of *Yogabhāṣya* was Kṛṣṇa Dvaipāyana Vyāsa. Vācaspati Miśra wrote in the beginning of his *Tattvavaiśāradī*, 'vedavyāsena bhāṣite'. Vijñānabhikṣu also said, 'vedavyāsamunīndra,' 'sarvadārthasāro'tra vedavyāsena bhāṣitaḥ' etc. By these utterances Vedavyāsa, the composer of the eighteen purāṇas has been admitted as the writer of *Yogabhāṣya*. But according to the modern thinkers, the commentator Vyāsa is different from Kṛṣṇa Dvaipāyana Vyāsa. The commentator Vyāsa did not flourish before third century A.D.

Tattvavaiśāradī.

Tattvavaiśāradī is the commentary on *Vyāsabhāṣya* written by Vācaspati Miśra. Vācaspati Miśra has explained the principles of yoga in a very significant manner. He has commented on the *Vyāsabhāṣya* from the perspective of yoga. He has tried to simplify the difficult portion of the *Yogabhāṣya* from the view point of yoga. His language is simple and easily intelligible. *Tattvavaiśāradī* is a very old commentary. The later commentators of the *Yogasūtra* have quoted the views of Vācaspati Miśra as proof. In the *Sarvadarśanasaṃgraha* and other books of philosophy Vācaspati Miśra is quoted as proof. In the commentary Vyāsa only mentioned 'ity apare'

26. Vyāsabhāṣya. p. 159, yā bhogeṣv indriyāṇāṃ tṛpter upaśāntis tat sukham.
27. Ibid., p. 349.
28. Ibid., p. 37, yenābhihataḥ prāṇinas tad upaghātāya prayatante tad duḥkham.
29. Ibid., p. 132.
30. Ibid., p. 125, tasmin samāhitacittasya yā prajñā jāyate tasyā ṛtaṃbhareti saṃjñā bhavati.
31. Ibid., p. 353.

concealing the names of scholars holding different views ; but Vācaspati Miśra has managed to mention all those names.[32] It is admitted by all that Vācaspati Miśra lived in the last part of 8th century A.D. or the first part of 9th century A.D. He was an inhabitant of Mithila. He formulated and preached some new principles. Hasurkar admits "Vācaspati's greatness as a profound and original thinker, an erudite scholar and a versatile philosopher".[33]

Yogavārttika.

Yogavārttika is the elaborate commentary by Vijñanabhikṣu on the *Yogabhāṣya*. In addition to commenting on *Yogabhāṣya*, it has criticised the explanations of *Tattvavaiśāradī*. *Yogavārttika* is the combined form of sāṃkhya, yoga and vedānta. Many propositions of the śruti and the smṛti have been largely employed in the *Yogavārttika*. For this reason the vārttika of Bhikṣu is useful so far as the postulations of the principles of yoga is concerned ; but in respect of the grave and minute matters of yoga, it falls short in insight. For example, the views of Bhikṣu in respect of 'asmitānugata samādhi' do not appear to be justified. Sometimes the views of yogaśāstra have been explained in irregular and imaginary form.[34]

Bhikṣu is a commentator of distinguished perspective. He is said to have been a scholar of 16th century A.D. Prof. A.B. Keith,[35] F.E. Hall,[36] R. Garbe,[37] M. Winternitz,[38] S. N. Dasgupta,[39] S. Radhakrishnan,[40] etc. have put forth their own arguments in support of his flourishing time during 16th century A.D.

Bhāsvatī.

Among the famous commentators of the *Vyāsabhāṣya* the third one is Harihārananda Aranyaka. The name of his commentary is *Bhāsvatī*. It is an invaluable gem of the lore of yoga written in simple and intelligible style. The *Bhāsvatī* is very substantial, precise and devoid of doubts

32. Tattvavaiśāradī, yasya tu vaināśikamatam (1/32), ekāntavādinaṃ bauddham utthāpayati (3/13), kecid vaināśikāḥ bāhyārthavādinaḥ (3/23), apare vaiśeṣikāḥ (3/53) etc.
33. S. S. Hasurkar, Vācaspati Miśra on Advaita Vedānta, p. 143.
34. Cf. Yogavārttika, 2/12 ; 3/15-18.
35. A. B. Keith, Sāṃkhya System, p. 114.
36. F. E. Hall, Preface to the Sāṃkhyasāra, p. 37.
37. R. Garbe, Preface to the Sāṃkhyasūtravṛtti, p. 8.
38. M. Winternitz, Indische Literatur, p. 457.
39. S. N. Dasgupta, A History of Indian Philosphy, Vol. I, pp. 212-221.
40. S. Radhakrishnan, Indian Philosophy, Vol. II, p. 167.

and alternative. An elaborate and logical explanation of the significance of the *Vyāsabhāṣya* has been made in it. It has never refuted the views of others. The deep insight of the author in respect of yoga may be found in many places.

Swami Harihārananda Aranyaka is the modern commentator of the sāṃkhya-yoga. He was born on 4-12-1869 and died on 19-4-1947. He was a regular practitioner of yoga. He stayed inside a cave for long time and pursued yoga. He also wrote Bengali commentary on *Vyāsabhāṣya.*

Pātañjalarahasya.

Pātañjalarahasya is a sub-commentary on the *Tattvavaiśāradī.* Raghavananda Sarasvati wrote it. It is very precise. The tough words and sentences of the *Tattvavaiśāradī* have been made intelligible in it. Raghavananda Sarasvati is a modern scholar.

There are many books of commentary on the *Yogasūtra.* These are *Rājamārtaṇḍa, Sūtrārthabodhinī, Padacandrikā, Yogasudhākara, Yogapradīpikā, Maṇiprabhā, Bhāvāgaṇeśīyavṛtti, Nāgeśabhaṭṭīyalaghvī, Bṛhatīsūtravṛtti,* and *Yogasiddhāntacandrikā.*

Rājamārtaṇḍa.

It is a book written by Bhojadeva. It is also familiar with the name *Bhojavṛtti.* It is very simple, beautiful and pleasing to the readers. The views of the opponents are at first established and then these are refuted. As for example—in the last sūtra of kaivalyapāda, the nature of soul explained by other Indian philosophers has been refuted by him and he made an high-level explanation of soul established by yoga.[41] Sometimes very minute clarifications of yoga have been indicated in the *Bhojavṛtti.* The discussion of the cogniser and cognised by the author testifies his grave and illuminating insight.[42] In his book Bhoja has prepared the derivations of the technical and particular by meaningful words, such as, saṃprajñāta, āsana, virāma etc. The views of Bhoja, however, in respect of videha and prakṛtilaya seem to be erroneous.[43]

41. Rājamārtaṇḍa, pp. 76 ff, saṃsāradaśāyām ātmā.....cittaśakteḥ kaivalyam.
42. Ibid., 2/23.
43. Ibid., 1/17, 1/19.

The scholars have determined the time of Bhoja from 1019 to 1054 A.D.[44] His life-story is available in the *Prabandhacintāmaṇi*, *Bhojaprabandha* and *Kīrtikaumudī*. In some places of the *Rājamārtaṇḍa* alternative readings of sūtras are seen.

Sūtrārthavodhinī.

It is written by Nārāyaṇatīrtha. The book *Yogasiddhāntacandrikā* also has been written by him. The particular principle of *Sūtrārthabodhinī* is different from that of *Yogasiddhāntacandrikā*. The apparently contradictory views of *Tattvavaiśāradī* and *Yogavārttika* have been synthesized by him. Not a particular view has been adhered to or refuted. Therefore, two different types of reasonings are available in his two books.

Padacandrikā.

Padacandrikā is the shortest vṛtti by Anantadeva. In this book the author has formulated the meanings of the words on the basis of *Bhojavṛtti*. The words in some sūtras have been separated from their case-ending or compound. In some places of it he only placed the words of the sūtras in back or front order.[45] Anantadeva took the alternative readings of *Bhojavṛtti* as authentic, and alternative readings are found in some other places of his book, such as, śruta=śrauta 1/53, ruḍho=tanvanubandho 2/9, kṣaṇatatkramayoḥ=kṣaṇakramasaṃyamāt 3/53, prakṛtyāpūrāt=prakṛtyāpūraṇāt 4/2 etc. But there is no difference of meaning between the sūtras and the alternative readings. The number of sūtra in the *Padacandrikā* is much. But there is no new conception of yoga from these additional sūtras of Anantadeva. Anantadeva's time is the present century.

Yogasudhākara.

It is a simple commentary on *Yogasūtra* made by Sadāśivendra Sarasvatī. In some places of this book different mantras have been classified,[46] the complicated theories of yoga have been simplified, examples are also cited for strengthening the subject-matter in accordance with necessity.

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44. Rājamārtaṇḍabhūṣaṇa, p. 27.
45. Padacandrikā, 1/10, 1/16.
46. Yogasudhākara, p. 43, te ca mantrā dvividhā vaidikās tāntrikāś ca vaidikāḥ pragītāgītabhedena dvividhās tāntrikāḥ strīnapuṃsakabhedena trividhāḥ.

Sadāśivendra Sarasvatī is said to have lived in 18th century A.D. He was a great saint.

Bhāvāgaṇeśavṛtti.

Bhāvāgaṇeśa wrote vṛtti on *Yogavārttika* named *Yogadīpikā*. It is also called *Bhāvāgaṇeśavṛtti*. It is a very precise book. In it the meaning of the controversial words has been explained in accordance with the *Yogavārttika*. The significance of the *Yogavārttika* has been highlighted by Bhāvāgaṇeśa precisely in some places, but in other places elaborately. In many places of this book mention has been made of opinions and counter-opinions of others available in the commentaries on the *Yogasūtra*.

Bhāvāgaṇeśa was a disciple of Vijñānabhikṣu and thus they were contemporary. So he lived during 16th century A. D.

Maṇiprabhā.

Rāmānandayati's *Maṇiprabhā* shines like the gem in the form of *Vyāsabhāṣya*.[47] With a view to explaining the meaning of the commentary simple and interesting language has been used in the *Maṇiprabhā*. After quoting the extracts from the *Vyāsabhāṣya* the meaning of the sūtras has been again made crystal. In cases of controversy decision has been taken in it from *Tattvavaiśāradī*.[48] Thus it is clear that the author was influenced by *Tattvavaiśāradī*.

Rāmānandayati was a person of 1600 A. D.

Nāgeśabhaṭṭa's Bṛhadyogasūtravṛtti.

The language and style of this book is similar to *Yogavārttika*. From the view point of conclusions this book is the medium form of *Yogavārttika* and *Tattvavaiśāradī*. It has ratified and nullified, refuted and accepted the opposite

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47. Maṇiprabhā, p. 1,
patañjaliṃ sūtrakṛtaṃ praṇamya
vyāsaṃ muniṃ bhāṣyakṛtaṃ ca bhaktyā ।
bhāṣyānugāṃ yogamaṇiprabhākhyām
vṛttiṃ vidhāsyāmi yathāmatīmām ॥

48. Cf. (a) Maṇiprabhā, p. 35, ahaṃkārāt pañcatanmātrāṇīti sāṃkhyāḥ ahaṃkārasyānujāni buddher apatyānīti yogaḥ.
(b) Tattvavaiśāradī, p. 203, pañcatanmātrāṇi buddhikārakāṇy aviśeṣatvād asmitāvat.

views of Vijñānabhikṣu and Vācaspati Miśra. It is thus known that Nāgeśa-bhaṭṭa was a distinguished and independent thinker.

The time of Nāgeśabhaṭṭa was the last part of 16th century A. D. or the first part of 17th century A. D. Many books on philosophy were written by him.

Yogasiddhāntacandrikā.

The *Yogasiddhāntacandrikā* by Nārāyaṇatīrtha is fundamentally an original work. No influence of the preceding teachers is available. Many doubtful matters like the nature of yoga, the nature of slumber, discussion regarding praṇava etc. have been simplified in it in the question-answer style. Both the bhaktiyoga and the haṭhayoga are described here. There are descriptions of some new matters like ṣaṭkarma, ṣaṭcakra, kuṇḍalinī śakti and avatāra-theory. These matters have not been properly brought to light in any other book of yoga. The words viṣaya 1/15, saṃjñā 1/15, puruṣakhyāteḥ 1/16, upāyaḥ 2/26 employed by Patañjali have been elaborately discussed and their necessity and importance highlighted by Nārāyaṇatīrtha. He has searched for the kriyāyoga, caryāyoga, karmayoga, haṭhayoga, mantrayoga, jñānayoga, advaitayoga, lakṣyayoga, brahmayoga, śivayoga, siddhiyoga, vāsanāyoga, layayoga, dhyānayoga and premabhaktiyoga in the *Yogasūtra*.[49] This book of Nārāyaṇatīrtha is available upto third sūtra of the fourth pāda in published and unpublished form.

The time of Nārāyaṇatīrtha is seventeenth century A.D.

Besides above, many other books of commentary on the yoga philosophy of Patañjali are available. These are as follows—

1. Udayaśaṃkara's ... Yogasūtravṛtti
2. Umāpati's ... ... Yogasūtravṛtti
3. Nārāyaṇabhikṣu's ... Yogasūtrārthaguḍhārthadyotikā
4. Jñānānanda's ... ... Yogasūtravivṛtti
5. Bhavadeva's ... ... Pātañjalīyābhinavabhāṣya
6. Bhavadeva's ... ... Yogasūtravṛttiṭippaṇa

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49. Yogasiddhāntacandrikā, p. 2,
nididhyāsanaṅcaikatānatādirūpo rājayogāparaparyāyaḥ samādhis tatsādhanaṃ tu kriyā-yogaḥ.....premabhaktiyogaś ca.

7. Gaṇeśa Dīkṣita's ... Pātañjalavṛtti
8. Mahādeva's ... ... Yogasūtravṛtti
9. Rāmānuja's ... ... Yogasūtrabhāṣya
10. Vṛndāvanaśukla's ... Yogasūtravṛtti
11. Śivaśaṃkara's ... ... Yogavṛtti
12. Sadāśiva's ... ... Pātañjalasūtravṛtti
13. Śrīrāghavānandayati's ... Pātañjalarahasyaprakāśa
14. Baladeva Miśra's ... Yogapradīpikā
15. Svāminārāyaṇa's ... Kiraṇāvalīṭīkā
16. Svāmihariprasāda's ... Yogasūtravaidikasūtravṛtti

Besides these, many other books were written in other languages on the Pātañjalayoga.

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CHAPTER III

CHARACTERISTIC OF YOGA : THE UPANIṢAD AND PĀTAÑJALA YOGA

The upaniṣads are the principal current of Indian philosophical thinking and the main stay of all philosophical thought. In fact, the upaniṣad is a spiritual mānasa lake from which the streams of knowledge are continuously flowing in this world purifying the hearts of all the philosophers of this earth for the welfare of human beings.

A feeling of uncertainty is inherent in the upaniṣads in such a seed-form that it is inexplicable and unspeakable. It can only be accepted through a particular livelihood.

The yoga—its style of practice and different divisions have been described in the upaniṣads. There is no such upaniṣad among the one hundred and eight available numbers in which yoga whether briefly or elaborately has not been discussed. The spiritual learning of the upaniṣads is based on the soil of yoga. The upaniṣad is the base of emancipation. Emancipation is impossible without transcendental knowledge and transcendental knowledge can not be attained without yoga. Thus it appears that the yoga has an interrelation with the upaniṣads. Yoga is admitted as the best means for self-realisation.

Every serial succession has its own particular characteristic. The succession of Sanskrit is also connected with some particular type of style or method. It is one of the prime characteristics of the sequence of Sanskrit that it first presents an extract before the analysis of the subject-matter. It is also seen among ancient authors that for presenting an identification of some prominent matter, they speak of its neutral character first. It is the easy method to cause the enquirer understand the matter. In some unknown matter a person naturally has some query. And he likes himself to be illuminated in that matter very soon. If the reader can have some preliminary knowledge of that fact at the outset then he may be enthusiastic to get the clarification of next step and thus the whole matter can be easily understood by him. It appears that this point of curiosity is sustained in the series of

succession in Sanskrit by representing an extract of connotation. In the Dharmamīmāṃsāsūtra and Brahmamīmāṃsāsūtra the sages Jaimini and Vyāsa respectively have first mentioned the taṭastha character of religion and then indicated the nature of religion. In pursuance of this Patañjali also presented the character of yoga to those desirous of knowing yoga at the outset of his *Yogasūtra.*

Before analysis of the characteristics of yoga at first the definition of yoga is being discussed. Before knowing the trait of yoga a question arises as to what is called trait ? The definition of a characteristic of anything should be devoid of three falacies. These are—too wide falacy, too narrow falacy and impossible falacy.

The characteristic which only covers a particular part of the object is known as avyāpti falacy (too narrow falacy). That is called ativyāpti or too wide falacy by which the characteristic reaches to some other object after covering its own object. When the connotation does not at all cover the object of its own, it is called by the name asaṃbhava, impossible falacy.

Meaning of lakṣaṇa.

It is the characteristic of some matter by which it can be identified. The meaning of lakṣaṇa is to divide the equal and unequal species. Lakṣaṇa is nothing but knowledge of the object. That may be termed as lakṣaṇa by which proper knowledge of the object's nature, quality and characteristic is determined.[1]

Yoga is explained on more than one occasion in the upaniṣads. But it is true that the definition of yoga is not easily available there.

The characteristics of Upaniṣad Yoga.

The characteristic of yoga has been determined in different manners in different upaniṣads. The means for complete peace of mind is called yoga.[2] Yoga is restraint of mental actions.[3] The motionless condition of the

1. Cf. Śabdakalpadruma, samānāsamānajātīyo vyavacchedo lakṣaṇārthaḥ or lakṣyate jñāyate'nena iti lakṣaṇam.
2. Mahopaniṣad, 5/42, manaḥ praśamanopāyo yoga ity abhidhīyate,
3. Śāṇḍilya upaniṣad, 1/41, yogas tadvṛttirodhaḥ.

sense-organs is called yoga.[4] That is called yoga where there is no existence of other thing excepting the individual soul and the supreme soul.[5] Yoga is restraint of the sense-organs from their own functions and the unification of mind and soul[6]. The combination of the duals like anus and soul, rajas and retas the sun and the moon, that is, the individual soul and the supreme soul is called yoga[7].

There are some extracts available in the upaniṣads which are not directly characteristic feature of yoga, but these may be termed as representing the distinctive index of yoga. These are e.g.—knowledge arises from yoga, and involvement in yoga comes from knowedge.[8] 'Yoga is the usher of emancipation by disregarding this trap of illusion'.

The mind in the definition available in the Upaniṣads.

According to the *Mahopaniṣad*, yoga is the means for peace of mind. The nature of mind is fickleness. It is always moving. So the restless mind is seen everywhere. This restlessness of mind is ignorance. It is also said in the upaniṣad—'destruction of mind is destruction of ignorance'.[9]

To have the state of salvation, it is necessary to keep the mind under own control. The mind is a distinctive matter that remains between two things ātma and anātma. The mind itself is inactive, but it is the cause of bondage and emancipation of a person. The mind is universe. If the mind remains no more, the universe also dissolves. The main function of the mind is to desire and doubt. It assumes the form of that thing which it accepts. The mind moves between anger and jealousy. All mishaps arise from anger. In case there is no anger the mind also is not involved. On finding some quality and beauty in some object the mind deserves it and rushes towards it. Where

4. Kaṭhopaniṣad, 2/6/11, tāṃ yogam iti manyante sthirām indriyadhāraṇām.
5. Akṣyupaniṣad, 4, avedanaṃ vidur yogaṃ cittakṣayam akṛtrimam.
6. Maitrāyaṇyupaniṣad, 6/25.
7. Yogaśikhopaniṣad, 1/68-69.
8. Yogatattvopaniṣad, 4,
   teṣāṃ muktikaraṃ mārgaṃ māyājālanikṛntanam ।
   janmamṛtyujarāvyādhināśanaṃ mṛtyutārakam ॥
   also Cf. Saubhāgyalakṣmyupaniṣad,
   yogena yogo jñātavyo yogo yogāt pravardhate.
9. Mahopaniṣad, 4/110, eṣa eva manonāśas tv avidyānāśaḥ.

there is sorrow and demerit, the mind is not attached to that thing. Even the mind becomes malicious to it. So to get rid of this illusory world the mind should be kept under control. So long the mind remains restless it can not get pure happiness. When the mind becomes quiet it is dissolved in the supreme entity and it can not enjoy its own joy. It is called the state of freedom of the mind. The mind, destitute of this material world, can restrain completely. This type of yoga is such a practice which helps the mind to be free from matters and restlessness and thus it dissolves in the supreme being.

According to the *Śāṇḍilyopaniṣad*, yoga is nothing but restraint of the mind from its functions ; and the act of seeing the ultimate reality in totality is called knowledge. The mind without its function is what is called restraint of the action of mind. Motion is the nature of mind. In every moment action is going on in mind always. And the actionless state of mind is yoga. As the fire itself extinguishes when the fuel is finished, so also the mind is dissolved in its source after the faculty of mind terminates. The mind is this world ; all the superstitions of this life and the lives following remain accumulated in mind. So long the mind does not get emaciated the desire of this material world does not leave. So, being destitute of the faculty of mind, all the good and bad actions of the devotee become destroyed and the whole of this illusory universe ends to his view.

Having read the extract in which the characteristic of yoga is indicated, a question naturally arises why the pronoun tad has been used in it ? The answer of this question is available in the following line of the *Śāṇḍilyopaniṣad*—

"There are two means for destruction of mind 1. yoga, 2. knowledge."[10] The pronoun is used only when the noun is first used. In this upaniṣad the word citta was used first and then the word tad has been used instead of citta.

Again doubt arises what is the significance of the word nāśa here ? The yoga philosophy does not admit the creation and destruction of anything. Sāṃkhya and yoga both hold identical view. Like sāṃkhya, yoga also believes in the theory of pariṇāma and the theory of satkārya. According to this theory, there is neither any creation of any matter nor any destruction. In time these appear again disappear. In the thirteenth sūtra of vibhūtipāda of Patañjali's yoga philosophy and in the *Vyāsabhāṣya* the theory of satkārya has

10. Śāṇḍilyopaniṣad, 1/40, dvau kramau cittanāśāya yogo jñānaṃ munīśvara.

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been presented. It appears that here in the upaniṣad also the word nāśa has been used for the purpose of simplification of the matter.

According to the *Kaṭhopaniṣad*, yoga is the quiet condition of the sense-organs. The sense-organs always get attached to their own objects. This is called the restlessness of the sense-organs. The act of divesting the sense-organs from their own objects is the actionless position of the organs. Then all the mind, intelligence, five sense-organs of knowledge, five sense-organs of action etc. become controlled. The material world is only perceived by the sense-organs and not the inner soul. So, when the sense-organs become inactive the mind gradually is attached to brahman and all the desires and doubts of mind are removed. In this way men attain brahman and become immortal. It is mentioned in the *Kaṭhopaniṣad* that the man whose sense-organs are not inactive can never attain the supreme soul.[11]

According to the *Akṣyupaniṣad*, sensation of no other thing save the individual soul and supreme soul is yoga. All the sorrows and trouble disappear when the mind is austere. The mind of the devotee is dissolved in the soul. After dissolution of mind, truth only remains. The dual attitude of the devotee finishes and though he is found involved in outer deeds, he becomes introspective.

In the *Maitrāyaṇyupaniṣad* it is said that yoga is the union of the mind and soul after separation from all types of thinking. This upaniṣad mentions that the supreme soul sustains two types of soul—prāṇa and sūrya. The prāṇa is the inner soul and the sūrya is the outer one. When the mind of the devotee becomes concentrated his sense-organs also become inactive. This can be done with the help of practising yoga.

According to the *Yogaśikhopaniṣad*, the combination of the duals apāna and prāṇa, rajas and taijas, sūrya and candra, individual soul and the supreme soul etc. is called yoga.

The living being always prays to haṃsa, I am that. The letter ha is the symbol of the sun and sa stands for the moon. The devotee through the process of breathing-exercise controls his breathing system. In this way when the two veins iḍā and piṅgalā become introspective and the prāṇa starts

11. Kaṭhopaniṣad, 1/2/24,
nāvirato duścaritān nāśānto nāsamāhitaḥ /
nāśāntamānaso vāpi prajñānenainam āpnuyāt //

to ascend the vein suṣumnā, it is called the connection of the sun and the moon.

Vīrya is said to have been the form of white and it is auspicious. The colour of rajas is red which represents strength. Their union is possible with great difficulty. Vīrya is the moon and rajas is sun.[12] These are to be united for purification of impurity. Their union is also known as the union of Śiva and Śakti. By practice of yoga the apāna goes upward and unites with the circle of fire. At this the fire becomes more intensive. Scorched by the fire the kuṇḍalinī which was inactive starts ascending on suṣumnā. This strength of kuṇḍalinī goes up often perforating the glands named Brahmā, Viṣṇu, Rudra and also the six circles. The kuṇḍalinī at last reaches sahasrāra. Here it dissolves with Śiva.

The characteristics of yoga of Patañjali.

The definition of yoga available in the *Yogasūtra* of Patañjali is as follows—yogaś cittavṛttinirodhaḥ. Yoga is the austerity of mind. For the cause of employment and restraint of the faculty of mind, five grounds have been mentioned—kṣipta, mūḍha, vikṣipta, ekāgra, and niruddha.

Here doubt arises, how possibly a single mind has five different grounds. The answer is, as the mind is influenced by the three qualities, it may have five grounds. The kṣipta condition is influenced by rajaḥ quality. The mūḍha has the influence of tamaḥ quality. The vikṣipta condition of mind is pervaded by sattva quality but a certain amount of rajaḥ is also perceivable. The ekāgra state possesses only sattva quality. The niruddha state of mind is devoid of these three qualities. Here in this stage of mind the asaṃprajñāta meditation can be reached. Citta is something accumulated embodiment of mind, intelligence and ego.[13] After forsaking its particular nature, shape or form when the mind assumes separate nature and form, it is called the pariṇāma of mind. The mind attaches to the matters and assumes their forms with which they are closely connected. Transformation of the mind to the matter is called faculty of mind. Large are the numbers of the faculty of mind. Every

12. Dhyānabindūpaniṣad, 44,
bindu♭ śiva♭ raja♭ śaktir bindur indū rajo ravi♭.

13. Jayākhyasaṃhitā, 31/6,
buddhir manas tv ahaṃkāras tribhiś cittaṃ prakīrttitam.

moment these arise and dissolve and these are divided into five units.[14] Restraint of action of the mind is a particular mental condition which is fit for meditation. Patañjali speaks of two types of yoga—saṃprajñāta and asaṃprajñāta.

Here doubt arises, if partial restraint of faculty can be termed as yoga, then of five grounds of mind namely kṣipta etc. if the restraint of the faculty is made in the first three grounds can in that case the restraint of faculty made at the kṣipta etc. condition of mind be termed as yoga ? The partial restraint in the first three conditions of mind can not be termed as yoga because the advice to practise yoga for the purpose of austerity of mind will be fruitless then. Here there may be the too wide falacy in definition.

With a view to averting this too wide falacy in definition as well as preparing a common definition of yoga, some commentators felt it necessary to amend the definition of yoga, i.e. yogaś cittavṛttinirodhaḥ. Here mention may be made of the names of Vācaspati Miśra, Vijñānabhikṣu and Nāgeśabhaṭṭa among others. They tried to present some purified technical terms of yoga in front of people after considering it from their own perspective. They were, however, successful in their own way.

Comparative study of the definitions of yoga found in the Upaniṣad and Patañjali.

The word yoga has been formed by the root yujirayoge with the suffix ghañ in instrumental meaning and having the derivation as yujyate anena. Its meaning is to be connected or united. But diverse are the meanings of the word yoga employed in different places. The word yoga has been used in the upaniṣads to mean connection ; but Patañjali has used the word yoga which is formed from the root yuj meaning meditation. The authentic commentator of yoga philosophy Vyāsa says, "yogaḥ samādhiḥ". In case one admits the meaning of the word yoga as meditation, here doubt arises that yoga is the principal matter, but meditation is its part only. Limb can not be the whole man, then how yogaḥ samādhiḥ can be accepted ? Here the commentator says—it is the nature of this sovereign mind.[15] Yoga is possible in every ground of mind, but not meditation. In this way the concomitance of yoga and the permeable character of meditation is fulfilled.

14. Yogasūtra, 1/6, pramāṇaviparyayavikalpanidrāsmṛtayaḥ.

15. Cf. Vyāsabhāṣya, sa ca sārvabhaumaś cittasya dharmaḥ.

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In the yoga philosophy of Patañjali description of the nature of soul[16] and god is available.[17] But why did Patañjali fail to declare the combination of soul and god as yoga ? In the upaniṣads also we find yoga which indicates connection ; in spite of that why did Patañjali not explain yoga in the meaning of connection ?

In his yoga philosophy Patañjali has enunciated that inclination to god is the means of emancipation for all the three types of sādhakas. Thus as god has been described as the means so Patañjali has not mentioned yoga in the sense of connection. But this is not correct, because the act of realisation of god as a means of yoga as well as yoga meaning connection have been accepted even in the upaniṣads.

During the time of the upaniṣads there were many sages who used to perceive the individual soul and the supreme soul. At that time the common people also possessed firm belief in god. The social atmosphere of that time was favourable in this regard. Thus there might have been use of yoga in the meaning of connection. Gradually this social condition has been changed and at the time of philosophical works there remained no favourable atmosphere to accept yoga for connection. So, with a view to introducing yoga in a simple manner to the common people, Patañjali employed yoga in the meaning of meditation.

The social condition during the time of the upaniṣads was calm, quiet, fair and filled with the belief in god. Even in the house-hold life the people used to engage themselves in worshipping god. But later when the philosophical works took their firm grip in the society people started to cease their belief in god. They switched over their belief on reasoning and practical matters. This is why Patañjali had perhaps employed the word yoga in the sense of meditation. He did this for the fulfilment of the authenticity and utility of yoga which had conformity with social environment of that period.

A definition should not be too wide or too narrow. But the definition of yoga available in the upaniṣads does not abide by this rule. The reason is that the upaniṣads are written both in prose and verse style. But the yoga philo-

16. Yogasūtra, 2/21, tadartha eva dṛśyasyātmā.
17. Ibid., 1/24, kleśakarmavipākāśayair aparāmṛṣṭaḥ puruṣaviśeṣaḥ īśvaraḥ.

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sophy of Patañjali is written in sūtra style ; and therefore conformity with the above rule is possible.

The same characteristic of yoga which is available in the *Śāṇḍilyopaniṣad* can also be found in the yoga philosophy. It therefore appears that Patañjali was influenced by the *Śāṇḍilyopaniṣad*. In the *Śāṇḍilyopaniṣad* the word citta was first used before giving the definition of yoga and the word tad was used in definition instead of citta. In Patañjali's yoga philosophy the word citta has been used in place of tad. The word rodhaḥ is seen in the *Śāṇḍilyopaniṣad* while defining yoga and Patañjali joined the prefix ni with it and used the word nirodhaḥ.

In some places of the upaniṣad the knowledge of individual soul and supreme soul has been called yoga ; but in some other places the union of these two types of soul has been termed as yoga.

Combination of two or more in one is yoga. Here question arises, as the light and the dark are quite opposite to each other, so also consciousness and unconsciousness is opposite in character. The union of these two is never possible in yoga. But such a doubt is improper, because the opposition of the seer and the seen is an apparent realisation only. So long the intellect remains intransparent, the conscious and unconscious appear as opposite objects. Through the grace of preceptor when intellect becomes transparent the realisation of such type seems improper. The conscious seer never becomes perverted, but due to ignorance it appears to be unconscious. Though these are seemingly opposite in view, yet these are not practically opponent in character ; it is only difference of manifestation of one thing. That which is conscious manifests in the form of unconscious. The union of individual soul and supreme soul in the form of yoga is easy and very natural and there is no scope of doubt. The distinction of individual self and supreme soul is only imagination. It is only for ignorance that it appears in this way. If ignorance is destroyed the division also disappears and there remains nothing except the supreme being. And the mingling of all visible materials with the single, undivided and joyous supreme soul is yoga.

The characteristic of yoga advocated by Patañjali has conformity with the characteristic of yoga available in the upaniṣads. As darkness gets intermingled in the sunrise similarly ignorance and the world created from it, that is the faculty of mind also dissolve in the conscious and self-exposed brahman. The activities of mind are only a cover of ignorance. After the

union of self and brahman ignorance totally disappears. As such the faculty of mind, for which division appears, becomes obstructed. So, the activities of mind are surely blocked at the appearance of yoga. This is why Patañjali has defined yoga as cittavṛttinirodhaḥ.

Characteristic of yoga available in other works.

The characteristic of yoga according to the *Yogaśāstra* is as follows—'When a man forsakes all his thinking, that dissoluted condition of mind is called Yoga'.[18] In the *Yājñavalkyasaṃhitā* it is said, 'connection of individual self and the supreme soul is yoga'.[19] The meaning of yoga in the *Yogavāśiṣṭha* is the means of crossing of this ocean of universe'.[20] According to the *Śrīmadbhagavadgītā*, 'unattachment in deeds is called yoga. This is why in both accomplishment and non-accomplishment of deeds, the sage feels the same realisation'.[21]

The meaning of the term yoga is the union of self and brahman. When the sage comes to realise that there is only the existence of god and no other thing, that is yoga. The word yoga is used as there is union with god, and the means by which this union is performed is also called yoga. But in this case the word yoga is used in secondary meaning. The word yoga in haṭhayoga, rājayoga, mantrayoga etc. has been used in secondary sense. Yoga is the process of concentration with the help of which union between the self and the eternity becomes possible. According to the Advaitasiddhānta, the knowledge of deed by which the nature of individual soul and supreme soul can be known is called yoga.

All types of accomplishments depend on concentration of mind because without concentration of mind no work can be completed successfully.

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18. Cf. Yogaśāstra, sarvacintāparityāgo niścinto yoga ucyate.
19. Yājñavalkyasaṃhitā, 1/44,
saṃyogo yoga ity ukto jīvātmāparamātmanoḥ.
20. Yogavāśiṣṭha, 6/1/13/3,
saṃsārottaraṇe yuktir yogaśabdena kathyate.
21. Śrīmadbhagavadgītā, 2/48,
yogasthaḥ kuru karmāṇi saṃgaṃ tyktvā dhanañjaya !
siddhyasiddhyoḥ samo bhūtvā samatvaṃ yoga ucyate ॥

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Now-a-days the term yoga is in vogue in the whole of this world. Practice of yoga is seen in many places. In spite of that chaos pervades the society in modern times. The reason is that, now-a-days the out-show of yoga is practised. Yoga is not only some apparent yoga-exercise ; it is not only a physical, an ethical or a spiritual meditation. To give the name yoga to any one of them is ridiculous. Yoga is that by which the physical, mental and intellectual strength of the devotee is expressed and at the end he is emancipated from the clutch of this painful world.

CHAPTER IV

THE NATURE OF YOGA AND ITS MEANS: UPANIṢAD

Different types of yoga have been mentioned in pursuance of the quality, function and manner of human beings. Though varieties of yogas are there, yet these are corelated. The following are the varieties of yoga mentioned in different upaniṣads.

According to the *Triśikhibrāhmaṇopaniṣad*, yoga is divided into two— 1. jñānayoga, 2. karmayoga[1]. The *Yogatattvopaniṣad*, *Yogarājopaniṣad* and *Yogaśikhopaniṣad* divide yoga into four varieties—1. mantrayoga, 2. layayoga, 3. haṭhayoga, 4. rājayoga[2]. *Śvetāśvataropaniṣad* speaks of dhyānayoga[3]. According to the *Varāhopaniṣad*, there are three types of yoga— 1. mantrayoga, 2. layayoga, 3. haṭhayoga.[4] Eight types of yoga have been described in many upaniṣads[5].

In the *Advayatārakopaniṣad*[6] and *Maṇḍalabrāhmaṇopaniṣad*[7] yoga is divided and sub-divided in the following manner—

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1. Triśikhibrāhmaṇopaniṣad, 23,
   jñānayogaḥ karmayoga iti yogo dvidhā mataḥ.
2. Yogatattvopaniṣad, 19,
   yogo hi bahudhā brahman bhidyate vyavahārataḥ ।
   mantrayogo layaś caiva haṭho'yaṃ rājayogataḥ ॥
   Yogarājopaniṣad, 1/2,
   mantrayogo layaś caiva rājayogo haṭhas tathā ।
   yogaś caturvidhaḥ prokto yogibhis tattvadarśibhiḥ ॥
   Yogaśikhopaniṣad, 1/129,
   mantro layo haṭho rājayogo'ntarbhūmikaḥ kramāt ।
   eka eva caturdhāyaṃ mahāyogo'bhidhīyate ॥
3. Śvetāśvataropaniṣad, 1/3,
   te dhyānayogānugatā apaśyan devātmaśaktiṃ svaguṇair nigūḍhām.
4. Varāhopaniṣad, 1/10,
   mṛdumadhyamantreṣu kramān mantraṃ layaṃ haṭham ।
   layamantrahaṭhā yogā yogo hy aṣṭāṅgasaṃyutaḥ ॥
5. Cf. Yogatattvopaniṣad, 3 ; Śāṇḍilyopaniṣad, 11 ; Mantrabrāhmaṇopaniṣad, 1/1 ; Jābāladarśanopaniṣad, 1/3 etc.
6. Advayatārakopaniṣad, 1,
   tad yogaṃ ca dvidhā viddhi pūrvottaravidhānataḥ ।
   pūrvaṃ tu tārakaṃ vidyāt amanaskaṃ tad uttaram ॥
   tat tārakaṃ dvividhaṃ mūrtitārakam amūrtitārakam ॥
7. Maṇḍalabrāhmaṇopaniṣad, 1/3, same as above.

1. tārakayoga and 2. amanaskayoga.

Tārakayoga is divided into two varieties :—

1. mūrtitāraka, 2. amūrtitāraka.

Jñānayoga.

Engagement of the mind for the good of self is jñānayoga. In other words, the endeavour to make the mind free from bondage is jñānayoga.[8] All matters regarding ātman can be easily known by jñānayoga. That complete knowledge is called jñānayoga which can be acquired through meditation. The meditation is to be attained by the practice of yama, niyama, haṭhayoga and rājayoga. The covering of ignorance is destroyed by jñānayoga and thus after the development of wisdom and intelligence one can have the knowledge of supreme soul.

There are two divisions of jñānayoga—indirect knowledge and direct knowledge. The knowledge, gathered by study of the scriptures, thinking and reasoning, is called indirect knowledge. But the knowledge acquired by the union with the supreme soul is direct knowledge.[9]

Karmayoga.

The act of engaging the mind always into the works supported by the scriptures is karmayoga.[10] The action without desire and doubt is karmayoga. The meaning of niṣkāma is something devoid of material desire. The work which is performed only for attaining god is called action without any desire. So the work done with a mind attributed to god is karmayoga. By karmayoga impurity is destroyed, mind gets its purity and becomes crystal, and expertness in deeds brings prosperity. Marching towards that path is called karmayoga, the path which has been directed right by the śruti, smṛti and other sacred books.[11]

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8. Triśikhibrāhmaṇopaniṣad, 26,
   yat cittasya satatam arthe śreyasi bandhanam |
   jñānayogaḥ sa vijñeyaḥ sarvasiddhikaraḥ śivaḥ //
9. Yogapradīpa, p. 28, dvividho jñānayogaś ca parokṣo' hy aparokṣakaḥ |
   śāstrajanyaḥ parokṣo hi sākṣātkāro'parokṣakaḥ ||
10. Triśikhibrāhmaṇopaniṣad, 25, karma karttavyam ity eva vihiteṣv eva karmasu |
    bandhanaṃ manaso nityaṃ karmayogaḥ sa ucyate ||
11. Yogapradīpa, p. 27,
    yat sāgnikaṃ karma niragnikaṃ yat śrutismṛtiproktam anekarūpam |
    nityādibhedair ṛṣayo vyatanvan taṃ karmayogaṃ pravadanti dhīrāḥ ||

Mantrayoga.

This universe is basically formed of nāma and rūpa. Due to nāma and rūpa, the beings become entangled in ignorance and get themselves bound in worldly matters. The scholars say that the ground on which a man falls down works as a support for his getting up. So, the nāma and rūpa bind the creatures in this world and these again help men to get rid of the bindings of this universe. The *Yogaśikhopaniṣad* describes mantrayoga in the following manner—

"The breathing soul comes out with a hakāra sound and again enters into with a sakāra sound. In this way every living being prays always haṃsa-haṃsa".[12] By the grace of preceptor kuṇḍalinī wakes up and after penetrating the circles, it ascends the suṣumnā. As a result, a prayer of so'haṃ continues. It is known as mantrayoga. Through mantrayoga meditation and respect also become generated. No worship gets fruition without respect.

The practice of mantrayoga with concentration of mind makes the mind free from garbage. Dissolution of the mind by prayer of mantras is mantrayoga. In the book of yoga there are sixteen parts of mantrayoga—bhakti, śuddhi, āsana, pañcāṅgasevana, ācāra, dhāraṇa, divyadeśasevana, prāṇakriyā, mudrā, tarpaṇa, havana, bali, yajña, japa, dhyāna, and samādhi.

Layayoga.

Layayoga is the dissolution of mind. It is of different types. The worship of the supreme lord in moving, sitting, eating, lying, that is, in every condition is called layayoga[13]. That is known as layayoga'[14] when on the thought of nothing or on hearing the sound the mind is dissoluted.

It is mentioned in the *Yogaśikhopaniṣad* 'when the individual soul and the supreme soul assume oneness the mind also dissolves. When the layayoga

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12. Yogaśikhopaniṣad, 1/130,
hakāreṇa bahir yāti sakāreṇa viśet punaḥ ।
haṃsahaṃsetimantro'yaṃ sarvair jīvaiś ca japyate ॥

13. Yogatattvopaniṣad, verses 23-24,
layayogaś cittalayaḥ koṭiśaḥ parikīrttitaḥ/
gacchans tiṣṭhan svapan bhuñjan dhyāyen niṣkalaṃ īśvaram//
sa eva layayogaḥ syāt /

14. Yogapradīpa, p. 16,
śūnybhāvanayā yasya śabdaśravaṇato'thavā /
mano vai vilayaṃ yāti layayogo'yam ucyate //
saṃrodha śrotrayoś chidre jihvāṃ kṛtvā tu tāluni /
śabdaṃ saṃśṛ uyād dhīmān svadehastham anāhatam //

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arises the breathing soul becomes motionless. When the layayoga is achieved the joy of self-realisation can be attained'.[15]

The human body is formed like this universe. Like this universe which is a creation from the strength of brahman, the human body also contains stars, planets, gods, prakṛti, puruṣa, fourteen worlds, pilgrims and holy places. By the knowledge of body the knowledge of brahman can be acquired. After getting the knowledge of human body with its power, dissolution of prakṛti with puruṣa by the practice of yoga is layayoga. The puruṣa remains at sahasrāra and the kuṇḍalinī, or prakṛti remains asleep at ādhārapadma. It is due to its unconsciousness that the creation in this world takes place. Wakening of the kuṇḍalinī power by the practice of yoga and then crossing of six circles and three knots, and at last after reaching the sahasrāra, mixture of the kuṇḍalinī with supreme Śiva is layayoga. The description of layayoga is available in the *Yogarājopaniṣad, Yogaśikhopaniṣad, Yogatattvopaniṣad* and *Yogakuṇḍalyūpaniṣad.* It is mentioned in the *Yogarājopaniṣad* that "Kṛṣṇa-dvaipāyana and other sages attained layayoga after dissolving their mind in the nine circles."[16]

"The yogī should sit in siddhāsana style with vaiṣṇavī mudrā and hear the sound (nāda). At the beginning of this practice different types of sound are heard. At first the sound of nāda imitates the sound of waterfall, cloud and ocean and at the end the sound of bee, lute and flute can be heard. At the medium stage the nāda like the sound of bell can be heard. By continuous hearing of nāda, the mind dissolves into it. Such a mind never gets attached to the worldly desires. This state of mind attains brahman. This stage is the supreme feet of Lord Viṣṇu. Gradually the sound stops and the mind and soul dissolves in brahman. Thus it attains emancipation."[17] There is no āsana equal to the siddhāsana, no bala equal to kumbhaka, no mudrā equal to khecarī and the search of nāda is the only means for the dissolution of the mind.[18]

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15. Yogaśikhopaniṣad, 1/135-136,
tad aikye sādhite brahmaṃś cittaṃ yāti vilīnatām /
pavanaḥ sthairyam āyāti layayogodaye sati //
layāt saṃprāpyate saukhyaṃ svātmānandaṃ paraṃ padam /

16. Yogarājopaniṣad, 45,
kṛṣṇadvaipāyanādyais tu sādhito layasaṃjñitaḥ /
navasv eva cakreṣu layaṃ kṛtvā mahātmabhiḥ //

17. Nādabindūpaniṣad, 33-50.

18. Śivasaṃhitā 5.45,
nāśanaṃ siddhasadṛśaṃ na kumbhakasamaṃ balam /
na khecarī samā mudrā na nādasadṛśo layaḥ //

Kuṇḍalinī.

The kuṇḍalinī power covers the path of brahman. It remains asleep at the door of brahman where the sage prays with a purified mind. According to the *Advayatārakopaniṣad*, "In the suṣumnā there is a very minute kuṇḍalinī power like a lustrous golden thread. When it is seen by the mind, all sins of a man disappear and he becomes emancipated".[19] Kuṇḍalinī power is lustrous and very minute like the fibre of the lotus-stalk. It lies on the brahman-hole in a folding style.[20] "The kuṇḍalinī lies at the mūlādhāra in three circles having the form like snake. So long it lies down, the creature remains ignorant as the animals."[21]

Kuṇḍalinī is the repository of all types of yoga. If kuṇḍalinī is not stirred up all actions become fruitless. Where is the residence of kuṇḍalinī? What does it do ? It is described in the *Saundaryalaharī*—"The nectar, oozing out of the last point of the pair of feet, is sprinkled in the universe. After preaching the knowledge of supreme among people, the self attains its own place. Then making the own self like a snake it sleeps in the depth of the kulakuṇḍa".[22]

The soul resides in a body as a symbol and it is the representative of brahman. The nature of this soul that discharges function upto the stage of spiritual thought, is named as kuṇḍalinī. This kuṇḍalinī leads the human being with its individual form. When it conducts and guides the whole of this universe, it is known as mahākuṇḍalinī. This kuṇḍalinī remains asleep among the common people ; the person desirous of salvation, makes the mind and body purified by practising yoga and awakes the kuṇḍalinī-power by prāṇāyāma. This kuṇḍalinī should be stirred up with rigorous practice till it ascends the suṣumnā. When this power ascends up after perforating three

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19. Advayatārakopaniṣad, 1,
tanmadhye taḍitkoṭisamānakāntyā mṛṇālasūtravat sūkṣmāṅgī
kuṇḍalinīti prasiddhāsti tāṃ dṛṣṭvā manasaiva naraḥ
sarvapāpavināśadvārā mukto bhavati.

20. Yogakuṇḍalyupaniṣad, 1/82-83,
śaktiḥ kuṇḍalinī nāma visatantunibhā śubhā /
mūlakandaṃ phaṇāgreṇa dṛṣṭvā kamalakandavat //
mukhena pucchaṃ saṃgṛhya brahmarandhrasamanvitā /

21. Gheraṇḍasaṃhitā, 3/49-51.

22. Saundaryalaharī, 10.

knots and six circles, the devotee can realise more and more understanding, strength and joy. When the kuṇḍalinī reaches sahasrāra, it stops its advancement. Here Śiva and Śakti unites.[23] This kuṇḍalinī controls all the thousands of veins in the body by six circles.

According to the upaniṣads, there are seventytwo thousands of veins in human body of which ten are principal. These are as follows : iḍā, piṅgalā, suṣumnā, gāndhārī, hastijihvā, pūṣā, yaśasvinī, alambuṣā, kuhū and śaṃkhinī. It is said in the *Kṣurikopaniṣad* that 'the veins are of red, black, white and brown colours'. According to the *Bhāvanopaniṣad* there are fourteen principal veins connected with fourteen gods. There are descriptions of ten principal veins and their place in the *Yogacūḍāmaṇyupaniṣad.* "Iḍā is placed in the left part of the body, piṅgalā at the right and suṣumnā is placed between these two. Gāndhārī is in the left eye, hastijihvā in the right ; pūṣā in the right ear, and in the left ear yaśasvinī. Alambuṣā remains in mouth, kuhū at the penis and śaṃkhinī at mūlādhāra".[24] The *Jābāladarśanopaniṣad* describes fourteen principal veins elaborately.[25]

Śaṃkara is the god of suṣumnā, Viṣṇu of iḍā, Brahmā is of piṅgalā, Sarasvatī of Virāṭ, Pūṣā of pūṣā vein, Vāyu of varuṇā, Bhāskara of yaśasvinī, Varuṇa of hastijihvā, Varuṇa in the form of water of alambuṣā, Kṣudhā of kuhū, Moon of śaṃkhinī, Prajāpati of payasvinī and Agni of viśvodarī.[26]

The two veins gāndhārī and hastijihvā are situated in two eyes, pūṣā and alambuṣā in two ears, the great vein śūrā is situated at the centre of the two eye-brows. The vein viśvodarī devours four types of food. Sarasvatī reaches till the end of the tongue. Rākā drinks the water of the vein. The face of śaṃkhinī moves downwards. Three veins having down-motion from navel remain downwards. By kuhū easement of stool is performed and by vāruṇī the urine. The vein called citrā discharges semen.[27]

The iḍā and piṅgalā get united above the centre of the eye-brows. The suṣumnā also mingles there. Thus this place is called triveṇī, i.e., the meeting place of the three. These three veins are called Gaṅgā, Yamunā and Sarasvatī.

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23. Yogakuṇḍalyupaniṣad, 1/67-75.
24. Yogacūḍāmaṇyupaniṣad, 16-22.
25. Jābāladarśanopaniṣad, 4/5-10, 13-23.
26. Ibid., 4/35-39.
27. Varāhopaniṣad, 5/22-28.

The man who makes his own soul to take bath in that triveṇī by the power of austerity can easily attain emancipation.

The three veins iḍā, piṅgalā and suṣumnā start from mūlādhāra. There lies the path of breathing soul. The six circles lie inside the minute and illuminating suṣumnā. This suṣumnā is the best pilgrimage, supreme prayer, absolute meditation and ultimate resort.[28]

Description of Ṣaṭcakra.

The iḍā and piṅgalā, in the long path from the spot of their origin to destination, unite with each other at the outside of the backbone at five places. In the places of their meeting there are six circles in the suṣumnā inside the backbone. The six circles are as follows—

1. mūlādhāra, 2. svādhiṣṭhāna, 3. maṇipūra, 4. anāhata, 5. viśuddha, 6. ājñā.

Mūlādhāra Cakra.

The mūlādhāra cakra lies between the testicle and penis. It is the place of Śiva in the form of beings. In this very place resides the absolute strength kuṇḍalinī. The mūlādhāra circle is triangular. This cakra is also known as brahma cakra[29]. There is the base of kāmarūpa who gracefully fulfills all desires.[30] There is a lotus with four petals in the mūlādhāra cakra. In these four petals four letters are written—vaṃ, śaṃ, ṣaṃ saṃ, Laṃ is the seed of this circle. Gaṇeśa is its god. Its strength is dākinī and the presiding deity is Brahmā. At the centre of this triangle and at the bottom of the backbone there is a penis like the bud of a flower. There is a rift in it which is called the mouth of suṣumnā.

By meditating upon this mūlādhāra cakra all yogic achievements can be attained.

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28. Yogaśikhopaniṣad, 6 | 45,
suṣumnaiva paraṃ tīrthaṃ suṣumnaiva paro japaḥ /
suṣumnaiva paraṃ dhyānaṃ suṣumnaiva parā gatiḥ //
29. Yogarājopaniṣad, 5,
prathamāṃ brahmacakraṃ syāt trirāvṛttaṃ bhagākṛti /
30. Yogaśikhopaniṣad, 1/171,
tad etat kāmarūpākhyaṃ pīṭhaṃ kāmaphalapradam.
Saubhāgylakṣmyupaniṣad, 20,
tatraiva kāmarūpapīṭhaṃ sarvaṃ kāmapradaṃ bhavati.

Svādhiṣṭhāna Cakra.

At the root of penis and above the mūlādhāra cakra there lies the svādhiṣṭhāna cakra. It consists of six petals.[31] Four fingers above the fire-place and four fingers below the penis there lies the soul with the sound sva.[32] In the petals of this cakra the words baṃ, bhaṃ, maṃ, yaṃ, haṃ, laṃ, are serially written. Its strength is rākinī and the presiding deity is Viṣṇu. It represents the theory of rasa and it is connected with bhuva loka.

Maṇipūra Cakra.

This cakra is placed at navel. It is therefore called by the name nābhi cakra.[33] The whole of the universe is situated in it. It is shaped like the serpent. Maṇipūra cakra has ten petals of lotus.[34] In each of the petal ḍaṃ, ḍhaṃ, ṇaṃ, taṃ, thaṃ, daṃ, dhaṃ, naṃ, paṃ, phaṃ letters are serially inscribed. It represents the theory of Agni. Lord Rudra is its presiding deity. It leads the samāna wind.[35] The virtue and vice is controlled here.

Anāhata Cakra.

It is situated in heart. It consists of twelve petals,[36] and represents the theory of Vāyu. God Rudra is its presiding deity. One of its corners resembles the tree which is known as wish-fulfilling tree. Above the vāṇaliṅga there is a minute rift where there is a white lotus. Here the devotee prays to his own deity. According to the *Śivasāratantra*, it is the place where anāhata sound can

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31. Yogaśikhopaniṣad, 1/171,
svādhiṣṭhānāhvayaṃ cakraṃ liṅgamūle ṣaḍasrake.
Cf. also Yogakuṇḍalyupaniṣad, 3/10,
and Dhyānabindūpaniṣad, 48,
and Saubhāgyalakṣmyupaniṣad, 20.
32. Dhyānabindūpaniṣad, 47,
caturasram uparyagner adho meḍhāt pratiṣṭhitam /
svaśabdena bhavet prāṇaḥ svādhiṣṭhānaṃ tadāśrayam //
33. Yogarājopaniṣad, 9,
tṛtīyaṃ nābhicakraṃ syāt tanmadhye tu jagat sthitam.
34. Yogaśikhopaniṣad, 1/172,
nābhideśe sthitaṃ cakraṃ dasāraṃ maṇipūrakam.
35. Yogacūḍāmaṇyupaniṣad, 24,
samāno nābhideśe tu.
36. Ibid., 5, hṛdaye dvādaśārakam.

be heard. This sound is physically the brahman himself. The oṃkāra is exposed here. The heart is the place of residence of breathing soul.[37]

Viśuddha Cakra.

Viśuddha cakra remains at the neck (viśuddhiḥ kaṇṭhamūle). Its lotus has sixteen petals. It is connected with the theory of ākāśa (sky). The vein iḍā is at the left of this circle, the piṅgalā at right and suṣumnā at the centre. If the pure lustre is prayed here all types of success can be achieved.[38] The *Saubhāgyalakṣmyupaniṣad* describes that the kaṇṭha cakra is measured four fingers. Through its meditation the knowledge of anāhata sound can be got and all types of fulfilment is made.[39]

Ājñā Cakra.

The place of ājñā cakra is also called brahmarandhra cakra or nirvāṇa cakra.[40] There is a perforation in it like the rift of a needle. The form of flame with smoke is to be thought there. Ājñā cakra has two petals. Its presiding deities are Brahmā, Viṣṇu, and Rudra. The lustre of this cakra is brighter than the united lustre of the sun and the moon. On meditating here the devotees obtain the knowledge of the order of the supreme brahman, and thus it is named as ājñā cakra. As the iḍā, piṅgalā and suṣumnā unite together at this spot, it is also called triveṇī. By meditating upon this cakra, self-satisfaction can be attained and the mind can be brought under control.

Sahasrāra.

In the great path of brahmarandhra and above the ājñā cakra there is a

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37. Ibid., 23, hṛdi prāṇaḥ sthitaḥ.
38. Yogarājopaniṣad, 16-17,
aṣṭamaṃ brahmarandhraṃ syāt paraṃ nirvāṇasūcakam /
taṃ dhyātvā sūtikāgrāmaṃ dhūmākāraṃ vimucyate //
tac ca jālandharaṃ jñeyaṃ mokṣadaṃ nīlacetasam /
39. Saubhāgyalakṣmyupaniṣad, 20,
ājñācakraṃ aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ tatra
sūcikāgrahetaraṃ dhūmraśikhākāraṃ dhyāyet tatra
jālandharapīṭhaṃ mokṣapradaṃ bhavatīti parabrahmacakram.
40. Yogaśikhopaniṣad, 1/175,
ājñā nāma bhruvor madhye dvidalaṃ cakram uttamam.

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cakra consisting of thousand petals[41]. By the striking of fire and breathing soul the kuṇḍalinī awakes and goes up. It crosses the knots of Brahmā, Viṣṇu and Rudra and the six circles and at last reaches the sahasrāra. Here the strength in the form of kuṇḍalinī unites with Śiva and thus produces joy[42]. Sahasrāra is the place where brahman, the creator of this universe resides. The presiding deity of this cakra is brahman. It represents the universe.

A scholar writes about the realisation of a person at sahasrāra thus : "And corrects the number of petals of the lotus in the head. Which he says is not a thousand as the book of this yoga say "but exactly 960." 'Thousand' is here only a symbol of magnitude."[43]

Besides the above there are descriptions of three more circles in the upaniṣads. These are—tālukā cakra, bhrū cakra and ākāśa cakra.

The upaniṣads say that there are four sacred places in a human body. These are 1. kāmapīṭha, 2. udyānapīṭha, 3. jālandharapīṭha, 4. pūrṇagiripīṭha.

Kāmapīṭha is situated in the mūlādhāra cakra. The other three holy places have got controversial position. According to the *Yogarājopaniṣad* and *Saubhāgyalakṣmyupaniṣad*, udyānapīṭha is situated in svādhiṣṭhāna cakra ; but the *Yogaśikhopaniṣad* directs its place in ājñā cakra. Similarly, according to some upaniṣads, jālandharapīṭha is in the ājñā cakra, but according to some others, it is in the viśuddha cakra.[44]

Haṭhayoga.

Haṭhayoga is the unification of the sun and the moon.[45] The breath of life comes out from navel and goes upto twelve fingers' distance from the fore-part of the nose. The breath again comes into the navel. This is the natural

41. Yogacūḍāmaṇyupaniṣad, 6,
sahasradalasaṃkhyātaṃ brahmarandhre mahāpathe.
42. Varāhopaniṣad, 5/64-66,
merumadhyagatā devāś calanti merucālanāt /
ādau saṃjāyate kṣipraṃ vedho'sya brahmagranthitaḥ //
brahmagranthiṃ tato bhitvā viṣṇugranthiṃ bhinaty asau /
rudragranthiṃ tato bhitvā chitvā mohamalaṃ tathā //
43. The Serpent Power, p. 7.
44. Cf. Jābaladarśanopaniṣad, 4/48-56.
45. Yogaśikhopaniṣad, 1/133,
hakāreṇa tu sūryaḥ syāt ṭhakāreṇendur ucyate /
sūryācandramasor aikyaṃ haṭha ity abhidhīyate //

course of breathing. The yogī controls his breathing through the practice of prāṇāyāma and gradually the breath stops to come out of the nose and the breathing continues its movement in suṣumnā.[46]

'Ha' stands for the sun, and 'ṭha' for the moon. Thus the two veins iḍā and piṅgalā existing at the tip of right and left nose respectively represent it. Inhalation of air is 'ha' and exhalation is 'ṭha'. Equilibrium of the sun and the moon is known as haṭhayoga.

"After basing on the material body the haṭha devotee performs yogic exercises and prāṇāyāma by which he controls the breathing and extends influence over subtle body. Thus he unifies himself with the lustrous form. This is called by the name mahābodha."[47]

The meditation of haṭhayoga is called jyotirdhyāna and the haṭhayoga performed by blockade of soul is named as mahābodha trance.

The *Yogatattvopaniṣad* and the *Varāhopaniṣad* also describe haṭhayoga where it is said that haṭhayoga is connected with eight different parts of the following types :—yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi.[48]

Yama.

The intellectuals say that indifference to the body and sense-organs is yama. Conquest of cold, hot, food and sleep, as well as peace, motionlessness and controlling over this worldly sense-organs is yama.[49] Yama is controlling of the sense-organs with the knowledge that all these things are brahman. It should be practised again and again.[50] The following ten divisions of yama are mentioned in the upaniṣads—ahiṃsā, satya, asteya, brahmacarya, dayā, ārjava, kṣamā, dhṛti, mitāhāra and śauca.[51]

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46. Cf. Śrīmadbhagavadgītā, 5/27.
47. Yogapradīpa, p. 14,
pīṭhaṣaṭkarmamudrābhir badhavedhaprabhedakaiḥ /
śvāsapraśvāsavicchedair haṭhayogo nigadyate //
48. Varāhopaniṣad, 5/10.
49. Maṇḍalabrāhmaṇopaniṣad, 1/1,
śītoṣṇāhāravijayaḥ sarvadā śāntir niścalatvaṃ viṣayendriyanigrahaś caite yamāḥ.
50. Tejobindūpaniṣad, 1/17,
sarvaṃ brahmeti vai jñānād indriyagrāmasaṃyamaḥ /
yamo'yam iti saṃprokto'bhyasanīyo muhurmuhuḥ //
51. Jābāladarśanopaniṣad, 1/6, Varāhopaniṣad, 5/12, Śāṇḍilyopaniṣad, 1/1.

Ahiṃsā.

It is ahiṃsā, non-violence when all the creatures of this world are not tortured by mind, words, deeds and by force.[52] That is called violence when other is persecuted physically, mentally or by words beyond the jurisdiction of the prescription of the vedas. The soul can prevail everywhere ; it can not be chopped or snatched. Such a realisation in mind is called ahiṃsā by the sages and the vedāntists.[53]

Satya.

The meaning of satya, truth is to speak accurately for mental, physical and functional benefit of living beings[54]. After seeing, hearing, and taking scent by the sense-organs, utterance of the same accordingly is truth. There is nothing truth beyond this. According to the vedāntists, there is nothing truth excepting brahman.[55]

Asteya.

Asteya is complete avoidance of stealing. Not only the stealing of property is known as proper stealing, but addiction and greed also is nothing but stealing. The tendency of anger or lust at any matter is steya and avoidance of the same is asteya.

The wise men say that besides the supreme soul there is nothing for the self. This type of realisation is asteya.[56]

Brahmacarya.

Avoidance of copulation in all respects and all stages by mind, words, physic and deeds is known as brahmacarya.[57] Forsaking of the company of wife physically, mentally and intutively and intercourse with her during the period of

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52. Śāṇḍilyopaniṣad, 1/1,
tatrāhiṃsā nāma manovākkāyakarmabhiḥ sarvabhūteṣu
sarvadā kleśajananam.
53. Jābāladarśanopaniṣad, 1/6-7.
54. Śāṇḍilyopaniṣad, 1/1,
satyaṃ nāma manovākkāyakarmabhir bhūtahitayathārthābhibhāṣaṇam.
55. Jābāladarśanopaniṣad, 1/9-10.
56. Ibid., 1/11-12.
57. Śāṇḍilyopaniṣad, 1/1, brahmacaryaṃ nāma sarvāvasthāsu
manovākkāyakarmabhiḥ sarvatra maithunatyāgaḥ.

menstruation is termed brahmacarya. Attachment of this self-willed mind to the prayer of brahman is the best way of brahmacarya.[58] In the *Praśnopaniṣad* also deliberations on brahmacarya are found.[59] In the *Yogayājñavalkya* it is said that service unto preceptor with a respectful mind is brahmacarya and leaving aside all types of copulation is also brahmacarya.[60] Copulation is said to be of eight types—remembrance of woman with a lustful attitude, the act of describing her, playing with woman, observation of woman with full of lust, talking with her privately, resolution of getting the object of enjoyment, endeavour to attain the object and accomplishment of action.[61]

On the whole brahmacarya is to get the knowledge of the vedas by controlling semen and finally union with ever-joyous brahman. Semen has the celestial strength. By this strength one can have the knowledge of brahman.

Dayā.

At the disaster of living beings sympathetic consideration to remove the sorrow by men is called dayā. Compassion to all animals is dayā.[62] Equal treatment with the creatures mentally, physically and in words is dayā.[63] The kind persons are sorry not only for the disaster of their relatives, but even at the danger of enemies they feel so.

Ārjava.

That is called ārjava when there is equal attitude among son, friend, wife,

58. Jābāladarśanopaniṣad, 1/13-14,
kāyena vācā manasā strīṇāṃ parivivarjanam /
ṛtau bhāryāṃ tadā svasya brahmacaryaṃ tad ucyate //
brahmabhāve manaścāraṃ brahmacaryaṃ parantapa //

59. Praśnopaniṣad, 1/13,
brahmacaryam evaitad yad rātrau ratyā saṃyujyante.

60. Yogayājñavalkya, 1/54, 1/58 etc.

61. Dakṣasmṛti, 7/31-32,
brahmacaryaṃ sadā rakṣed aṣṭadhā lakṣaṇaṃ pṛthak /
smaraṇaṃ kīrtanaṃ keliḥ prekṣaṇaṃ guhyabhāṣaṇam //
saṃkalpo'dhyavasāyaś ca kriyānivṛttir eva ca /
etan maithunam aṣṭāṅgaṃ pravadanti manīṣiṇaḥ /

62. Śāṇḍilyopaniṣad, 1/1,
dayā nāma sarvabhūteṣu sarvatrānugrahaḥ.

63. Jābāladarśanopaniṣad, 1/15,
svātmavat sarvabhūteṣu kāyena manasā girā /
anujñā yā dayā saiva proktā vedāntavedibhiḥ //

enemy and the self.[64] It is equality of mind, words, works and body which are maintained by those persons who are engaged in the deeds as prescribed by the scriptures or negativated by the scriptures.[65]

Kṣamā.

Kṣamā is tolerance of appreciation or assault by all the friends or foes.[66]

A great power is inherent in kṣamā (pardon). There is nothing in this world to counter this power. It is rightly said—

"A person holding a sword of pardon in his hand can not be overthrown by wicked persons. When there is no fuel, the fire itself extinguishes."

Dhṛti.

Dhṛti is to keep the mind always unperturbed even at the loss of wealth or at the connection with desired friend or at his loss.[67] It produces the knowledge of the self—I am nothing but self.[68]

Mitāhāra.

Devouring of decent and ideal food after keeping the fourth part of belly empty is mitāhāra.[69]

Śauca.

The meaning of śauca is purity. It has two divisions—external and internal. External purity is made by soil, water etc. Mental purity is internal purity. This internal purity can be achieved by spiritual learning. Washing of self-impurity by soil or water is external purity. But attainment of the knowledge

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64. Ibid., 1/16.
65. Sāṇḍilyopaniṣad, 1/1,
ārjavaṃ nāma manovākkāyakarmaṇāṃ vihitāvihiteṣu
janeṣu pravṛttau nivṛttau vā ekarūpatvam.
66. Ibid., kṣamā nāma priyāpriyeṣu sarveṣu tāḍanapūjaneṣu sahanam.
67. Ibid., dhṛtir nāmārthahānau sveṣṭabandhuviyoge tatprāptau sarvatra cetaḥsthāpanam.
68. Jābāladarśanopaniṣad, 1/18.
69. Śāṇḍilyopaniṣad, 1/1,
mitāhāro nāma caturthāṃśāvaśeṣakasusnigdhamadhurāhāraḥ.
See also Yogakuṇḍalyupaniṣad, 1/3-4.
and Yogacūḍāmaṇyupaniṣad, 43.

that 'my soul is pure' is what is called best purity.[70] After forsaking anger, jealousy, egoism, lust, desire etc., internal purity can be achieved.

Niyama.

Niyama is an instinctive matter. According to the *Triśikhibrāhmaṇopaniṣad*, "Niyama is constant addiction to the supreme soul".[71] The upaniṣads mention ten varieties of niyama—tapa, santoṣa, āstikya, dāna, īśvarapūjana (worshipping of god), siddhāntaśravaṇa (hearing of decisions), hrī, mati, japa and vrata.[72]

Tapa.

Tapa is withering away of body after observing rigorous religious vows.[73] According to the *Gītā*, tapa is of three types—physical, mental and verbal. The mental tapa is sub-divided into—sattva, rajaḥ and tamaḥ.[74]

Santoṣa.

Santoṣa is satisfaction with minimum achievement. That is santoṣa when there is no excess requirement for livelihood and satisfaction continues in all stages. In the Manusmṛti santoṣa has been described as the root of all types of happiness.[75]

Āstikya.

Belief in god is āstikya. The object can not be achieved by the devotee without belief in god. "Belief in the sayings of the vedas and smṛtis is āstikya".[76] According to the *Śāṇḍilyopaniṣad*, "āstikya is belief in religion and non-religion as described in the vedas".[77]

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70. Jābaladarśanopaniṣad, 1/20,
svadehamalanirmokṣo mṛjjalābhyāṃ mahāmune /
yat tac chaucaṃ bhaved bāhyaṃ mānasaṃ mananaṃ viduḥ /
ahaṃ śuddhaḥ iti jñānaṃ śaucam āhur manīṣinaḥ / /
71. Triśikhibrāhma opaniṣad, 29,
anuraktiḥ pare tattve satataṃ niyamaḥ smṛtaḥ.
72. Jābāladarśanopaniṣad, 2/1-2.
73. Śāṇḍilyopaniṣad, 1/2,
tatra tapo nāma vidhyuktakṛcchracāndrāyaṇādibhiḥ śarīraśoṣaṇam.
74. Śrīmadbhagavadgītā, 17/14-19.
75. Manusaṃhitā, 4/12.
76. Jābāladarśanopaniṣad, 2/6.
77. Śāṇḍilyopaniṣad, 1/2.

Dāna.

Dāna is donation, giving away of something. The act of giving wealth to a sage or some other famous person is called donation. The *Śāṇḍilyopaniṣad*[78] describes dāna in this manner. Before giving a donation two main things are to be kept in mind. The wealth of donation must be earned in a fair way. The donation should be made with a respectful mind. Three types of donation, such as, sāttvika, rājasika and tāmasika are mentioned in the *Gītā*.[79]

Īśvarapūjana.

Worshipping of the gods like Viṣṇu, Rudra etc. with a pleased mind is technically known as īśvarapūjana.[80] 'The mind devoid of aberation like anger, the speech free from the faults like lie and the work bereft of the wrong doing like malice, is worshipping of god'.[81]

Siddhāntaśravaṇa.

'Siddhāntaśravaṇaṃ nāma vedāntārthavicāraḥ'.[82] The *Jābāladarśanopaniṣad*[83] describes the nature of the hearing of conclusions in the following manner—'Only the soul is truth, knowledge, perpetual, extreme joy and the ultimate goal—knowledge of this type and believing in such knowledge is the hearing of siddhānta.

Hrī.

Hṛī means bashfulness. When there is the feeling of bashfulness in mind after performing some work in the vedic and classical paths, it is known as hṛī.

Mati.

Mati is intelligence. The upaniṣads describe that belief in the works and paths

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78. Ibid.
79. Śrīmadbhagavadgītā, 17/20-22.
80. Śāṇḍilyopaniṣad, 1/2.
81. Jābāladarśanopaniṣad, 2/8,
rāgādy apetaṃ hṛdayaṃ vāg aduṣṭānṛtādinā /
hiṃsādirahitaṃ karma yat tad īśvarapūjanam / /
82. Śāṇḍilyopaniṣad, 1/2,
83. Jābāladarśanopaniṣad, 2/9,
satyaṃ jñānam anantaṃ ca parānandaṃ paraṃ dhruvam /
pratyagity avagantavyaṃ vedāntaśravaṇaṃ tathā / /

directed by the vedas is mati. 'Mati is refraining from doing the works as prohibited by the vedas and keeping respect in the vedas'.[84]

Japa.

Japa is repeated practice of incantations. Japa is inclination and attachment to the kalpasūtra, veda, dharmaśāstra, purāṇas and itihāsa. Japa is of two types, vocal and mental. Each of these two is aga in sub-divided into two parts. It is also said that mental prayer is the best of all prayers. When the prayer is meditated in mind, it is called mental prayer. The *Manusmṛti* also describes the glory of japa.[85]

Vrata.

Regular performance of works advised in the vedas is known as Vrata.

Āsana.

An indifferent attitude towards all things is the best āsana.[86] The manner in which a yogī sits with ease for the practice of yogic activities for a particular time, is called āsana.[87] The act of sitting motionless for a long time happily and thinking properly is āsana.[88] The manner of practising sitting posture by which the body becomes fit for yoga and the mind tranquil is known as āsana.[89] The *Tejobindūpaniṣad* also ascertains the nature of āsana.[90]

According to the *Dhyānabindūpaniṣad* the number of āsanas follow the number of creatures in this world. At first Śiva told eightyfour lakhs of āsanas. Among these only eightyfour āsanas are considered best. Of these only

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84. Ibid., 2/10-11.
85. Manusaṃhitā, 2/85-86.
86. Triśikhībrāhmaṇopaniṣad, 29,
sarvavastuny udāsīnabhāvam āsanam uttamam.
87. Kuṇḍalinīyogatattva, p. 45.
88. Mantrabrāhmaṇopaniṣad, 1/1,
sukhāsanavṛttiś cīravāsaś caivam āsananiyamo bhavati.
89. Haṭhayogasaṃhitā, 6/1,
abhyāsād yasya deho'yaṃ yogopayogitāṃ vrajet /
manaś ca sthiratām eti procyate tad ihāsanam //
90. Tejobindūpaniṣad, 1/25.

thirtytwo āsanas are regarded beneficial for the human beings.[91] Diverse are the divisions of āsanas in the upaniṣads. The *Triśikhibrāhmaṇopaniṣad* describes svastikāsana, gomukhāsana, vīrāsana, yogāsana, padmāsana, baddhapadmāsana, kukkuṭāsana, mayūrāsana, uttānakūrmāsana, dhanurāsana, siṃhāsana, bhadrāsana, muktāsana, matsyendrāsana, siddhāsana, paścimottānāsana, and sukhāsana. The *Yogakuṇḍalyupaniṣad* mentions two famous āsanas—padmāsana and vajrāsana.[92] According to the *Dhyānabindūpaniṣad*, there are four prominent āsanas, siddha, bhadra, siṃha and padma. The *Jābāladarśanopaniṣad*[93] describes nine main āsanas. The*Ś āṇḍilyopaniṣad* speaks of eight primary āsanas—svastika, gomukha, padma, vīra, bhadra, mukta, siṃha and mayūra. According to the *Yogatattvopaniṣad*, there are four main āsanas. In the *Varāhopaniṣad* there are descriptions of eleven main āsanas. The *Haṭhayogapradīpikā* indicates four āsanas as famous.[94]

Prāṇāyāma.

The derivation of the term prāṇāyāma is prāṇa+āṅ+yaṃ+ghañ. Thus restraint of soul is prāṇāyāma. This universe is untrue—such realisation is restraint of soul.[95] The union of prāṇa and apāna is called prāṇāyāma.[96] Performance of pūraka for sixteen times, kumbhaka for sixtyfour times and recaka for thirtytwo times constitutes the basis of prāṇāyāma. When all mental thoughts are diffused with the thought of brahman and all other actions

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91. Gheraṇḍasaṃhitā, 2/1-2,
āsanāni samastāni yāvatyo jīvayonayaḥ /
caturaśītilakṣāṇi śivena kathitāni tu //
teṣāṃ madhye viśiṣṭāni ṣoḍaśonaṃ śataṃ kṛtam /
āsanāni trayastriṃśat martyaloke śubhāni vai //
92. Yogakuṇḍalyupaniṣad, 1/4.
93. Varāhopaniṣad, 5/15-16.
94. Haṭhayogapradīpikā, 1/33-34,
catur aśīty āsanāni śivena kathitāni ca /
tebhyaś catuṣkam ādāya sārabhūtaṃ brabīmy aham /
siddhaṃ padmaṃ tathā bhadraṃ siṃhaṃ ceti catuṣṭayam //
95. Triśikhibrāhmaṇopaniṣad, 30.
jagat sarvam idaṃ mithyāpratītiḥ prāṇasaṃyamaḥ /
96. Śāṇḍilyopaniṣad, 1/17,
prāṇāpānasamāyogaḥ prāṇāyāmo bhavati.

are stopped, that is known as prāṇāyāma.[97] According to the *Yogayājñavalkya*, prāṇāyāma is proper performance of recaka, pūraka and kumbhaka. The function for conquering the soul is prāṇāyāma.[98] Prāṇāyāma is the posting of breathing soul with the help of recaka, kumbhaka and pūraka.[99]

The appropriate place of prāṇāyāma.

It is mentioned in the upaniṣads that for the practice of prāṇāyāma, a cottage without any rift excepting a small door is to be made. Its walls are to be coated with cow-dung and should be always kept clean and scented with incense. The cottage should be placed in not a very high or a very low place and should be devoid of fly and other insects. Sitting on a deer-skin in such a room in padmāsana one should practise prāṇāyāma. The prāṇāyāma should be practised on the mountain, on the bank of river, near a vilva tree or after making a temple at a pleasant or sacred place of the forest.[100]

The time of prāṇāyāma.

The upaniṣads say that prāṇāyāma should be practised four times a day—in the morning, noon, evening and midnight.[101]

According to the upaniṣads, there are ten kinds of winds in a human body that flow through the veins. These are—prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta, and dhanañjaya. Among these, the first five breathings are prominent.[102]

Place of wind and their colour.

The breath remains in the mouth, at the centre of nose, in the umbilical wheel and the little fingers of feet. Apāna moves at rectum, samāna at navel,

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97. Tejobindūpaniṣad, 1/31.

98. Haṭhayogasaṃhitā, 9/2,
yayā jayaḥ syāt prāṇānāṃ prāṇāyāmaḥ sa cocyate.

99. Jābāladarśanopaniṣad, 6/1.

100. Ibid., 5/4.

101. Śāṇḍilyopaniṣad, 1/19 ; Yogatattvopaniṣad, 43,
prātar madhyadine sāyaṃ ardharātre ca kumbhakān /
śanair aśītiparyantaṃ caturvāraṃ samabhyaset //

102. prāṇāpānau samānaś ca udāno vyāna eva ca /
nāgakūrmaś ca kṛkaro devadatto dhanañjayaḥ //
caranti daśanāḍīṣu daśa prāṇādivāyavaḥ /
prāṇādipañcakaṃ teṣu pradhānaṃ tatra ca dvayam //
—Dhyānabindūpaniṣad, 56/7 ; Triśikhibrāhmaṇopaniṣad, 77-78 ;
Jābāladarśanopaniṣad, 4/23-25.

udāna at the neck-region and vyāna spreads throughout the body.[103] The prāṇa moves in mouth, nose, neck, nave, little fingers of feet and at the above and under the kuṇḍalinī. The vyāna blows at the ears, eyes, waist, nose, throat and thighs. The place of apāna is at the rectum, penis, buttocks, thighs, waist, and nave. The udāna moves at all the joints. The samāna blows through all the limbs of body in general and at the hands and feet in particular. The five winds, named nāga etc. remain at skin and at bones.

The colour of prāṇa is red like gem. Apāna is very red, samāna is as white as the milk of cow. Udāna is pale coloured and vyāna is lustrous like the sun-rays.[104]

The function of the winds.

Breathing, swelling and expectorating—these are the functions of prāṇa. The act of killing, receiving, trying etc., are the functions of vyāna. Lifting of the body is performed by udāna. Samāna nourishes all the body. Apāna causes the stool and urine. Vomitting is produced by nāga. Kūrma closes the eyes. Kṛkara maintains the system of hunger and thirst. Dullness is made by devadatta. Nasal mucus is produced by dhanañjaya.[105]

Rules of Prāṇāyāma.

Recaka.

That is called recaka by which the breath moves to the sky and the heart is made windless as well as thoughtless.[106]

Pūraka.

The manner in which a man pulls water in mouth through a lotus stalk, gradual pulling of air in mouth in such a manner is known as pūraka. Pūraka is the realisation that 'I am brahman'.[107]

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103. Amṛtanādopaniṣad, 34-35.
104. Ibid., 36-37.
105. Yogacūḍāmaṇyupaniṣad, 25-26.
106. Amṛtanādopaniṣad, 11,
utkṣipya vāyum ākāśe śūnyaṃ kṛtvā nirātmakam /
śūnyabhāve niyuñjīyād recakasyeti lakṣaṇam //
107. Tejobindūpaniṣad, 1/32.

Kumbhaka.

The characteristic of kumbhaka is neither exhalation nor inhalation nor even movement of body. Kumbhaka is the determined realisation that this self is brahman.[108]

Prāṇāyāma is divided into three categories—low, medium and high.

Kumbhaka is of two varieties—sahita kumbhaka and kevala kumbhaka. Sahita kumbhaka is performed by recaka and pūraka. Kevala kumbhaka is done without recaka and pūraka.

When a devotee attains divine grace through yoga he can attain the three worlds. The kuṇḍalinī awakes. The body of the yogī becomes emaciated and light. He looks pleasant for clear vision. All the diseases forsake him and the fire of his belly becomes intense.[109]

According to the *Yogakuṇḍalyupaniṣad* and *Yogaśikhopaniṣad*, sahita kumbhaka has four divisions—sūryabhedī, ujjāyī, śītalī and bhasrikā.[110] The *Śāṇḍilyopaniṣad* admits its three varieties which are ujjāyī, sītkārī and śītalī.

Sūryabhedī.

The devotee should sit in a lonely place which is holy and devoid of stone, water and fire. The place should be neither very high nor very low. Sitting in the baddhapadmāsana in that spot the yogī should inhale the air through piṅgalā vein very slowly. When the belly is filled with water, he should, after performing kumbhaka inhale the air slowly through iḍā vein. This is named as sūryabhedī.

By the power of this kumbhaka all the diseases of stomach disappear[111] and the forehead becomes purified.[112]

Ujjāyī.

After closing the mouth the air should be inhaled by two holes of nose with a sound in such a manner as the breath gradually reaches the heart via throat.

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108. Ibid., 1/33.

109. Śāṇḍilyopaniṣad, 1/31.

110. Yogakuṇḍalyupaniṣad, 1/21,
sūryojjāyī śitalī ca bhasrī caiva caturthikā /
bhedair eva samaṃ kumbho yaḥ syāt sahitakumbhakaḥ //

111. Yogakuṇḍalyupaniṣad, 1/22-26.
Yogaśikhopaniṣad, 1/89-92.

112. Haṭhayogasaṃhitā, 9/22-32.

After performing kumbhaka as long as possible, the air should be inhaled through iḍā. It should be practised all times during movement.[113]

With the help of this process the brain becomes cool, the cough of throat is cured and the fire of body becomes intense.

Śitalī.

It consists in pulling of air through tongue very slowly so that the belly is filled up and the kumbhaka is done, and then again there is inhalation of the wind through two nasal holes.

The diseases like tuberculosis, fever, thirst, liver-troubles etc., can be cured by it. It is the best medicine for all types of breathing-diseases and heart-diseases.[114]

Bhasrikā.

The yogī should sit in padmāsana keeping the body erect and still. Then keeping the mouth closed, the air should be inhaled through nose. The pūraka should be done speedily and the air must be kept within for some time. Again exhalation should be done speedily. In this way when fineness will be felt, air should be inhaled through piṅgalā and after kumbhaka, recaka is to be performed through iḍā.

By its practice burning of neck disappears, fire of belly becomes strong and the kuṇḍalinī awakes. Through its power virtues can be acquired and the sins are destroyed.[115]

Result of prāṇāyāma.

Mental broadness, self-progress and cure of diseases are possible through prāṇāyāma. According to the *Yogacūḍāmaṇyupaniṣad*, 'prāṇāyāma is the fire for the sinful fuel and like a bridge to cross over the ocean of this universe'.

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113. Yogakuṇḍalyupaniṣad, 1/26-27,
mukhaṃ saṃyamya nāḍībhyām ākṛṣya pavanaṃ śanaiḥ /
yathā lagati kaṇṭhāt tu hṛdayāvadhi sasvanam /
pūrvavat kumbhayet prāṇaṃ recayed iḍayā punaḥ //

114. Gheraṇḍasaṃhitā, 5/73,
Haṭhayogasaṃhitā, 9/37-38.

115. Yogakuṇḍalyupaniṣad, 1/37-39,
Yogaśikhopaniṣad, 1/98-100.

The *Amṛtanādopaniṣad* says "as the useless part of gold and other metals is destroyed by fire similarly the prāṇāyāma removes the sins acquired through sense-organs". With the help of prāṇāyāma the veins become purified, the body becomes light, the three worlds can be known, the wind can be kept in body and desire and happiness can be achieved.

Pratyāhāra.

Yogī's crookedness of mind is removed through pratyāhāra. Restraint of the sense-organs in their function is known as pratyāhāra. Various divisions of pratyāhāra is mentioned in the *Śāṇḍilyopaniṣad.*

Dhāraṇā.

Tolerance comes from dhāraṇā. Dhāraṇā is a clear idea about mental quiet nature.[116] With the help of dhāraṇā men can at ease cross this universe. The mind is the source of all desires, hence the dissolution of mind in soul and realisation of the supreme soul is dhāraṇā.

Dhyāna.

'I am that consciousness'—such a thinking is dhyāna, i.e., meditation. The realisation that there is only consciousness in the whole body is known as dhyāna.

Dhyāna is of two varieties—saguṇa dhyāna and nirguṇa dhyāna. Meditation of some image of god is saguṇa dhyāna. But meditation of the nature of soul is nirguṇa dhyāna. Through nirguṇa dhyāna one may attain profound meditation. He, who can meditate the conscious, lustrous, undecaying brahman which remains at the centre of the heart, which has a round shape like the kadamba flower and which is the ultimate, perpetual, joyful, universal and beyond imagination, may become emancipated.

Samādhi.

The state of mind which begins at dhāraṇā attains fulfilment in samādhi. Samādhi is the assured understanding of unification between individual soul and supreme soul.[117] When the individual soul and the supreme soul unify, all the

116. Triśikhibrāhmaṇopaniṣad, 31,
cittasya niścalībhāvo dhāraṇā dhāraṇaṃ viduḥ.

117. Jābāladarśanopaniṣad, 10/1,
athātaḥ saṃpravakṣyāmi samādhiṃ bhavanāśanam /
samādhiḥ saṃvid utpattiḥ parajīvaikatāṃ prati / /

desires get destructed and this state is called samādhi. The act of forgetting dhyāna totally is known as samādhi.[118] After forsaking the meditator and the meditation and even keeping aside the object to be meditated, the mind should be kept motionless like the erect flame of lamp in a windless place ; this is what is known as samādhi.

Savikalpa samādhi and nirvikalpa samadhi—these are the two divisions of samādhi. Savikalpa samādhi is again divided into two—dṛśyānuviddha and śabdānuviddha.

After dissolution in profound meditation a devotee achieves the power of giving up this human body at his desire. Then he gets rid of the cycle of rebirth. The mind of the meditated devotee can move everywhere and there he can unite himself with brahman. All the doubts of yogī get end, the knots of heart open and all the works decay.

Rājayoga.

There are four divisions of heart—mind, intelligence, inner heart and egoism. The mind is the root of the creation, preservation and dissolution of this universe. Rājayoga is the manifestation of own nature after conquering this mind with reasoning.[119]

According to the *Yogaśikhopaniṣad*, in the mahākṣetra which exists at the centre of vagina, there is blood of life like the japā-flower. Here remains the mystery of the goddess in secret. The union between raja and retas is called rājayoga.

Rājayoga is the greatest of all the yogas. It is connected only with mental power. The main object of practising rājayoga is to unfold the mystery of ātman and also to rouse the power hidden in all the individual self. Through rājayoga one can achieve such power by which all other powers can be subdued.

"The mind is the cause of bondage as well as emancipation of the creatures. The impure mind drags a man downwards and binds him ; but the pure mind pulls him upwards and makes him free"[120]. The meditation of rājayoga is called brahmadhyāna and its samādhi is termed as nirvikalpa samādhi. After going

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118. Triśikhibrāhmaṇopaniṣad, 32.

119. Kuṇḍalinīyogatattva, p. 22.

120. Amṛtanādopaniṣad, 2,
mana eva manuṣyāṇām kāraṇaṃ bandhamokṣayoḥ /
bandhāya viṣayāsaktaṃ muktyai nirviṣayaṃ sthitam //

through the rājayoga successfully, one needs no performance of physical exercises of haṭhayoga.[121] The texts on yoga mention sixteen parts of the rājayoga. According to the *Gheraṇḍasaṃhitā*, the mind should be concentrated to brahman by practising manomūrcchā kumbhaka. Thus the union with the supreme soul is rājayoga. The *Śivasaṃhitā* mentions rājayoga. The rājayoga can not be performed without haṭhayoga and vice versa. The devotee, therefore, is involved in haṭhayoga. The *Rājayogarahasya* says that neither this world, nor nights, nor anything is beautiful without rājayoga ;[122] that is, nothingness prevails everywhere without rājayoga. There lies the greatness of rājayoga that all other yogas rest in it.

Dhyānayoga.

The *Śvetāśvataropaniṣad* mentions the name of dhyānayoga, but it does not describe its nature. Having seated in a holy and lonely place, thinking of god with concentrated mind keeping aside the thought of this universe is known as dhyānayoga. The *Dhyānabindūpaniṣad*[123] says "in case there are heaped up sins measuring a mountain, those can be destroyed by dhyānayoga ; but it becomes impossible by other ways." The *Gheraṇḍasaṃhitā* describes dhyānayoga in the following manner : "Before performance of śāmbhavī mudrā the yogī should see his own soul, next he should see brahman in the form of bindu and concentrate his mind in it. He is to place his soul in the sky of brahmaloka which is placed in the head ; then he should dissolve that sky in the soul, and the soul in the supreme soul. In this way the individual soul becomes free from bondage. This is dhyānayoga."

The *Yogapradīpa* divides dhyānayoga into naśvara and anaśvara. Naśvara means temporary and anaśvara dhyānayoga is permanent.

Aṣṭāṅgayoga.

As this yoga is connected with eight different limbs of yoga, it has been named as such. The eight limbs are as follows—
yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi.

121. Yogatattvopaniṣad, 129-130.

122. Rājayogabhāṣya, p. 4,
rājayogaṃ vinā pṛthvī rājayogaṃ vinā niśā /
rājayogaṃ vinā mudrā vicitrāpi na śobhate //

123. Dhyānabindūpaniṣad, 1,
yadi śailasamaṃ pāpaṃ vistīrṇaṃ bahuyojanam /
bhidyate dhyānayogena nānyo bhedaḥ kadācana //

Tarka.

Tarka is argument in favour of the vedas.[124]

This yoga provides one with celestial wealth. By this yoga fulfilment can be achieved in different sides in this world and after death union with god is possible. It acts as a bridge for crossing this ocean of universe by men. The illusion of happiness and sorrow is removed and all the sins are destroyed by it.

Tārakayoga.

He, who rescues the men from the sins of birth, decrepitude and death of this world, is known as tāraka brahma. The division between the creatures and god is apparent only for delusion ; in fact, there is no distinction. With this knowledge after negating all other things, when there remains only one thing, that is called undivided brahman[125]. That is known as tārakayoga when there appears the lustre in the rift remaining above and between the eyebrows[126]. Fixing the sight above the eyebrows when the lustre can be seen there that is termed as tārakayoga. This tārakayoga emancipates both the preceptor and disciple from this ocean of universe. At the appearance of emancipator, i, e. when the kuṇḍalinī awakes with a view to emancipating the devotee from this world, the individual soul unites with it and thus it is called tāraka. Tārakayoga may be achieved in three ways—bāhyalakṣya, madhyalakṣya, and antarlakṣya.

Amanaskayoga.

The great lustre remains above the centre of palate. On seeing that lustre the superhuman power can be achieved. This is amanaskayoga[127]. The formless thing is amanaska. Its aim is only the great lustre remaining at the centre

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124. Amṛtanādopaniṣad, 16,
āgamasyāvirodhena ūhanaṃ tarka ucyate.

125. Advayatārakopaniṣad, 1,
garbhajanmajarāmaraṇasaṃsāramahadbhayāt saṁtārayati
tasmāt tārakam iti/ jīveśvarau māyikāv iti vijñāya sarvaviśeṣaṃ
neti netīti vihāya yad avaśiṣyate tad advayaṃ brahma.

126. Mantrabrāhmaṇopaniṣad, 1/2,
bhrūmadhye saccidānandatejaḥ kūṭarūpaṃ tārakaṃ brahma.

127. Ibid., 1/3
uttaraṃ tv amanaskaṃ tālumūlordhvabhāge mahājyotir
vidyate taddarśanād aṇimādisiddhiḥ.

of palate.[128] When the power of insight grows in the mind of the devotee, all types of thoughts disappear from his mind and then only the śāmbhavī mudrā can be practised. Amanaska is always connected with śāmbhavī mudrā. The devotee sees his own self in brahman who moves in the cave of his heart and after knowing brahman with certainty, the devotee feels the restless condition of his mind. By amanaskayoga the sense-organs are destroyed and the motionless brahman can be attained. Then the devotee becomes motionless for his breathless condition and all the desires of his mind disappear. Devoid of external and internal affairs, the devotee gets profound meditation and he dissolves in supreme soul. Thus after the destruction of sense-organs, the mind also gets destroyed and it is called amanaska sthiti.[129]

Amanaskayoga is also known as rājayoga. The yoga which helps to unite the individual self with the lustrous, unoozing brahman, is known as rājayoga. With the help of this yoga the kuṇḍalinī awakes and after traversing the six circles it reaches sahasrāra where Śiva can be realised.

Amanaskayoga promotes immortality, it is devoid of all types of sin. It gives pleasure to the yogī and it is the best of all the arts.[130]

The seven grounds of yoga.

The *Mahopaniṣad* and *Varāhopaniṣad* describe seven grounds of yoga. The realisation that can be experienced through these seven grounds is known as knowledge. The salvation arising from these seven grounds is known as jñeya, to be known. These seven grounds are as follows—1. śubhecchā, 2. vicāraṇā, 3. tanumānasī, 4. sattvāpatti, 5. asaṃsakti, 6. padārthabhāvanā and 7. turyagā.[131] These seven grounds are also described in the *Yogavāśiṣṭha.*

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128. Advayatārakopaniṣad, 1,
uttaraṃ tv amūrtimad amanaskam ity ucyate/tālumūlordhvabhāge mahān jyotirmayūkho varttate/tad yogibhir dhyeyam/tasmād aṇimādisiddhir bhavati.

129. Mantrabrāhmaṇopaniṣad, 3/1.

130. Amanaskayoga, 2/21.

131. Mahopaniṣad, 5/23-25,
avabodhaṃ vidur jñānaṃ tad idaṃ sāptabhūmikam /
muktis tu jñeyam ity uktā bhūmikā saptakāt param //
jñānabhūmiḥ śubhecchākhyā prathamā samudāhṛtā /
vicāraṇā dvitīyā tu tṛtīyā tanumānasī //
sattvāpattiś caturthī syāt tathāsaṃsaktināmikā /
padārthabhāvanā ṣaṣṭhī saptamī turyagā smṛtā //
Also cf. Varāhapurāṇa, 4/1-2.

The four stages of yoga have been described in the *Yogatattvopaniṣad* and *Varāhopaniṣad*. The stages are ārambha, ghaṭa, paricaya and niṣpatti.

Ārambhāvasthā.

Leaving aside the outer actions by mind, words and body, performance of internal deeds for knowing the nature of soul is the starting stage of yoga.[132]

Ghaṭāvasthā.

The breathing soul enters into suṣumnā ; then it crosses the knots of Brahmā, Viṣṇu and Rudra and goes upward. This stability of breathing soul in body is known as ghaṭāvasthā[133]. It is a stage by which prāṇa, apāna, mind, intelligence, individual soul and supreme soul get united together without any opposition.

Paricayāvasthā.

That condition is known as paricaya when the body is neither alive nor dead and in this condition the breathing soul becomes motionless in the sky of sahasrāra.[134]

Niṣpattyavasthā.

In this fourth stage the yogī attains the state of emancipation in living. It is an easy yoga. In this stage the difference of individual soul and supreme soul disappears at ease.[135]

To know the nature of ātman many obstacles are to be crossed and to be advanced forward. The yogī can not reach his target by one chance ; but he is to cross the stairs one after another.

Performance of yoga according to the upaniṣad.

The union of individual soul and supreme soul is termed as yoga in the upaniṣad. The ways and means by which the attainment of the supreme soul is possible have been named as yoga. The *Saubhāgyalakṣmyupaniṣad* and the *Triśikhibrāhmaṇopaniṣad* say that yoga can be obtained by yoga itself.

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132. Yogatattvopaniṣad, 5/72.
133. Ibid., 5/73.
134. Ibid., 5/74.
135. Ibid., 5/75.

The parā vidyā can be mastered by truth, austerity and brahmacarya.[136] Sāma, vicāra, santoṣa and satsaṅga—these four are called the door-keepers of emancipation. To make oneself free from the bondage of this world one should enhance one's prudence by study, penance and good company.[137] The supreme brahman can be obtained by tapa, dama and karma.[138] The devotee, devoid of all demerits attains brahman remaining in his own body in the form of lustre through truthfulness, austerity and observance of brahmacarya.[139] According to the *Kaṭhopaniṣad*, he who performs sacrifice, donation and study, can get salvation. The *Bṛhadāraṇyakopaniṣad* says that brahman is to be obtained through śravaṇa, manana and nididhyāsana.

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136. Pāśupatabrahmopaniṣad, 22,
evaṃrūpā parā vidyā satyena tapasāpi ca /
brahmacaryādibhir dharmair labhyā vedāntavartmanā / /

137. Mahopaniṣad, 14/2-4.

138. Kenopaniṣad, 4/8, tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ
sarvāṅgāni satyam āyatanam.

139. Muṇḍakopaniṣad, 3/11/5,
satyena labhyas tapasā hyeṣa ātmā samyagjñānena brahmacaryeṇa nityam /
antaḥśarīre jyotirmayo hi śubhro yaṃ paśyanti yatayaḥ kṣīṇadoṣāḥ //

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CHAPTER V

THE NATURE OF YOGA AND PERFORMANCE : PĀTAÑJALA

The *Yogasūtra* of Patañjali describes two types of yoga for restraining the actions of mind—saṃprajñāta yoga and asaṃprajñāta yoga.

Saṃprajñāta yoga.

As in the clear mirror the accurate reflection of an object is seen so also proper knowledge of a minute object is possible only in clear mind.[1] In the concentrated mind the tāmasika and rājasika qualities disappear and the sattva quality makes the mind tranquil. The saṃprajñāta yoga arises in this mind. According to the derivative meaning of saṃprajñāta yoga, the condition of mind in which the ultimate object becomes visible is known as saṃprajñāta yoga.[2] Like a hunter the devotee first sees the big object and then he gradually looks at the minute and more minute objects. Thus the saṃprajñāta yoga is divided into four sections :—vitarka, vicāra, ānanda and asmitā.[3]

Asaṃprajñāta yoga.

Asaṃprajñāta yoga can be achieved after saṃprajñāta yoga. So it appears that saṃprajñāta yoga is the cause of asaṃprajñāta yoga. But in fact, it is not true. Saṃprajñāta yoga is yoga with a seed but asaṃprajñāta yoga is seedless. Thus one is not the cause of other. The direct cause of saṃprajñāta yoga is spiritual consciousness. At the ultimate stage of saṃprajñāta yoga there remains sāttvika quality. But in the case of asaṃprajñāta yoga it disappears. By practising the spiritual consciousness which is the cause of virāma one may

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1. Yogavārttika, 1/41, p. 108,
   cittasya svata eva sarvārthasākṣātkārasāmarthyam asti viṣayāntakhyāsaṅgadoṣād eva tu tat pratibaddham ato vṛttyantarapratibandhasya niḥśeṣato vigame svata eva dhyeyavastusākṣātkāras tadrūpāpattyākhyo bhavati.
2. Ibid., 1/1, samyak prajñāyate sākṣātkriyate dhyeyam asmin nirodhaviśeṣarūpe yoga iti saṃprajñāto yogaḥ.
   See also Bhojavṛtti, p. 40.
3. Yogasūtra, 1/17,
   vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ.

attain the state of asaṃprajñāta yoga[4]. In this stage there remains no idea of any particular form. The knowledge which arises from any action is known as saṃprajñāta. But in the asaṃprajñāta it does not remain in any form. Instinct takes birth from action and action from instinct. When the actions of mind are restrained, it does not amount to the restraint of instincts, because the actions are only the nimitta cause of instincts. The upādāna cause of the instinct is mind. So, in the priliminary stage of asaṃprajñāta yoga there remains the instinct even after destruction of actions. But in the final stage the instinct also disappears.

Instinct is of three types—prārabdha, sañcita and āgāmī. The instinct which gives fruit in the present life is called prārabdha. The instinct which will not give fruit in this life is known as sañcita. The seeds of works which are performed with desire are called āgāmī.

When the yoga that unfolds the nature of the seer is attained, the yogī need not assume human form any more. Practically the instincts, sañcita and āgāmī are destroyed. The yogī remains in his human form as long as the instinct prārabdha supplies its fruit. In his human life he has to do many works, but as there arises no desire and selfishness in his mind during working, the āgāmī instinct does not originate. The asaṃprajñāta yoga which is framed with all types of restraint is called nirbīja yoga. Nirbīja is total restraint of the seed of sufferings from ignorance, troubles, work with desire and living the full length of life.[5] Dr. Radhakrishnan says, "A distinction is made between the state of samādhi possessing the seed of future life (sabīja samādhi) and that in which it is absent (nirbīja samādhi)".[6]

Asaṃprajñāta yoga has two divisions—upāyapratyaya and bhāvapratyaya.[7] This division has been made in pursuance of the devotee and his accomplishment.

Accomplishment of yoga according to Patañjali.

Patañjali describes the performance of yoga with a view to making the

4. Ibid., 1/18, virāmapratyayābhyāsapūrvaḥ saṃskāraśeṣo'nyaḥ.
5. Tattvavaiśāradī, 1/2, p. 12,
   kleśasahitaḥ karmāśayo jātyāyurbhogabījaṃ tasmān
   nirgata iti nirbījaḥ.
6. S. Radhakrishnan, Indian Philosophy, Vol. II, p. 360.
7. Vyāsabhāṣya, p. 51, sa khalv ayaṃ dvividhaḥ upāyapratyayo bhavapratyaś ca.

mind favourable for accomplishment of yoga. These are abhyāsavairāgya[8], kriyāyoga[9] and aṣṭāṅgayoga.[10]

This division of austerity has been made by Patañjali in accordance with the classification of the devotees. The commentators of the *Yogasūtra* Vyāsa, Vācaspati Miśra and others say that abhyāsavairāgya is meant for those devotees who possess a tranquil state of mind ; but the other two yogas are meant for those having a rising mind in them.[11]

Here doubt arises if Patañjali grants two classes of the devotees then why does he speak of three divisions of the accomplishment of yoga ?

To solve this problem Vijñānabhikṣu says, "The devotees have been divided into three classes—best, medium and ordinary. They are serially known by the name yogārūḍha, yuñjāna and ārurukṣu."[12] The devotee belonging to the medium class, who are engrossed with worldly pleasure, anger, jealousy etc., can not succeed through the performance of abhyāsayoga. Even the devotee having a haphazard state of mind can think of samādhi. This is why kriyāyoga has been described.[13]

Practice and absense of worldly desire.

It is for the best entitled, practice and absense of worldly desire have been prescribed. In his prior birth the devotee can accomplish five different performances of ārambha by continuous practice. He should not again practise yama etc., in this life. It is also said in the *Garuḍapurāṇa* that as soon as Śiśupāla remembered the practice of previous birth, he was emancipated. In the *Śrīmadbhagavadgītā* it is told by Lord Kṛṣṇa that practice and apathy are the must for restraint of mind.

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8. Yogasūtra, 1/12, abhyāsavairāgyābhyāṃ tannirodhaḥ.
9. Ibid., 2/1, tapaḥ svādhyāyeśvarapraṇidhānāni kriyāyogaḥ.
10. Ibid., 2/29, yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇā-dhyānasamādhayo'ṣṭāṅgāni.
11. Vyāsabhāṣya, p. 132, uddiṣṭasamāhitacittasya yogaḥ kathaṃ vyutthitacitto'pi yogayuktaḥ syāt.
also cf. Tattvavaiśāradī, p. 136.
12. Yogasārasaṃgraha, p. 37, tatra mandamadhyamottamabhedena trividhā yogādhikāriṇo bhavanty ārurukṣuyuñjānayogārūḍharūpāḥ.
13. Yogasūtra, 2/2, samādhibhāvanārthaḥ kleśatanūkaraṇārthaś ca.

"The natural course of movement of human beings is towards the worldly matters. This trend can be checked by apathy, and the practice to know conscience unfolds the current of the knowledge of conscience."[14] Vyāsa compared the mind to the river. He said that the mind-river has two different lines to flow. These are the lines of attachment. These flow in different directions—one at the internal side and the other at the external side. The first line is the cause of salvation ; but the second one is the cause of bondage. The first line of the mind-river flows towards the single aim, it deals with the internal affairs, and it produces practical knowledge. The second line moves towards various objects, having attachment to the worldly affairs, the cause of restlessness of the mind and the producer of impractical knowledge, and also the bestower of imaginary happiness. These two different matters arise in mind and again disappear. The external flow, which creates obstruction in attaining emancipation, may be blocked by apathy. And the internal flow becomes more intense through practice. In the rainy season two different actions are seen in the flow of river-water—one becomes the cause of sorrow to the villagers as the villages and towns are then submerged by water, and the other comes to the help of the people in the form of irrigation. The destructive activity of the flow of river can be checked by making dams, bridges etc. But from the helpful stream numbers of small canals can be made with a view to earning more benefits. In the same manner the mind-river flowing towards the ocean of material world with more attachment can be obstructed with the help of detachment to worldly affairs. And the beneficial flow of salvation can be made more firm and deep-rooted by practice.

Practice.

Patañjali says that practice is the endeavour with regard to sthiti, stability.[15] Vyāsa and others are of opinion that prayatna means vigour and enthusiasm[16]. In making the clear and elaborate definition of practice Nārāyaṇatīrtha holds that 'practice is enthusiastic study of spiritual matters with patience and

14. Vyāsabhāṣya, p. 34,
tatra vairāgyeṇa viṣayasrotaḥ khilīkriyate vivekadarśanābhyāsena vivekasrotaḥ udghāṭyate ity ubhayādhīnaś cittavṛttinirodhaḥ
15. Yogasūtra, 1/13, tatra sthito yatno'bhyāsaḥ.
16. Vyāsabhāṣya, p. 30, prayatnaḥ vīryam utsāhaḥ .

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bravery, the great service and observing the yama, niyama' etc.[17] The meaning of enthusiasm is the mental determination by which the devotee should always keep control on the restless mind, always eager for attachment with this material world. Engagement in some work leaving aside the thought of possible and impossible is called bravery. That is known as patience when one engages himself in work with the determination that the work must be fruitful in this life or even in future life. To wait on the preceptor is the great service. During the period of restraint the devotee must study the spiritual scriptures. With this process he can realise the nothingness of this world and he can concentrate his mind by introspection. As fire extinguishes after the fuel is finished, likewise the mind, dissolved in the thinking of ātman, automatically disappears after restraint of all the actions.

The primary need of practice is to make the mind firm, because when the mind becomes concentrated, all other sense-organs automatically follow it. The best state of tranquil mind is known as praśāntavāhinī. In this stage the mind of devotee does not get perturbed by joy and sorrow.

Here doubt arises that human mind is always restless, and this character is continuing from time immemorial. In such a condition how this mind can be restrained ? In case it can be checked for sometime by some process, it will again act according to its natural course after expiry of that period. It has been solved in the way that after continuous practice of penances, brahmacarya and respect, the mind attains a firm ground, and thus the activities of mind can be restrained[18]. But if the practice is performed for a short or long time unmindfully or without any eagerness the firm ground can not be attained[19].

Vairāgya.

The attraction of mind towards worldly objects is known as rāga. The rival of rāga is virāga, non-attraction. When a devotee can understand the uselessness of the material objects after study of the scriptures or by own

17. Yogasiddhāntacandrikā, p. 16,
utsāhasāhasadhairyādhyātmavidyādhyayanamahatsevana-
yamaniyamādy anuṣṭhānalakṣaṇo'bhyāsa ity arthaḥ.

18. Yogasūtra, 1/14, sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ.

19. Yogasiddhāntacandrikā, p. 17,
adīrghakālatve dīrghakālatve'pi vicchidya vicchidya
sevane bhaktiśraddhātiśayābhāvena layavikṣepakaṣāyādīnām
aparihāre vyutthānasaṃskāraprābalyād
dṛḍhabhūmir abhyāsaḥ phalāya na kalpate

realisation, he feels detachment to those worldly materials. This natural detachment is called vairāgya. As there may be natural detachment towards any object, so it may not be termed as vairāgya. That may be named as vairāgya when the devotee feels no attraction towards the worldly affairs and the affairs belonging to the non-phenomenon world. This detachment can be obtained by means of continuous practice. There are two primary divisions of vairāgya—aparavairāgya and paravairāgya. After succeeding in the austerity of aparavairāgya one should practice paravairāgya.

Aparavairāgya.

Aparavairāgya is disinclination to material objects. Through it indifference is produced to the worldly material. The matters are of two types—visible and ānuśravika, invisible. The visible objects such as, clothes, wives, sons are available in this world, but ānuśravika matters are not available in this world. The knowledge of this matter, however, is obtainable from the scriptures like the vedas. The displeasure of the devotee towards objects visible or invisible, does not arise or remain in the previous birth ; or even such displeasure can not be obtained all at once. It is to be practised gradually. The aparavairāgya manifests in a gradual process. It has got four different stages—yatamāna, vyatireka, ekendriya and vaśīkāra[20]. But Patañjali did not mention these four stages of aparavairāgya. Only the vaśīkāra vairāgya has been referred to in the *Yogasūtra*[21]. The description of other division of aparavairāgya is available in the sāṃkhyaśāstra which is equal to the yogaśāstra.

Now doubt arises as to why Patañjali has described only the vaśīkāra division of aparavairāgya ? Does he not admit other divisions of aparavairāgya, such as, yatamāna etc. ? The solution is that Patañjali has described vaśīkāra, the last stage of the aparavairāgya. When the last stage becomes successful, it is sure that the earlier stages are also crowned with success. This is why Patañjali did not mention them separately, or it may be that he has mentioned the stairs of practising yoga in the samādhipāda for the best devotees. The best devotees succeed in the vahiraṅga yoga in their previous birth. In their present life the devotees of high merit can easily obtain

20. Tattvavaiśāradī, p. 50,
yatamānasaṃjñā vyatirekasaṃjñā ekendriyasaṃjñā
vaśikārasaṃjñā ceti catasraḥ saṃjñā ity āgaminaḥ.

21. Yogasūtra, 1/15, dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam.

vaśīkāra, the last stage of the aparavairāgya. So there is no necessity of coming across the primary stages of the aparavairāgya in the gradual process. So it may be reasonable that Patañjali did not try to describe the stages of yatamāna etc.

Yatamāna.

"The qualities of attachment etc., are known as vices ; because they make the mind tinged with colour. It is by the power of them that the sense-organs are engaged in their own objects. The endeavour of the devotee for restraint of the sense-organs is known as yatamāna vairāgya".[22] According to Vijñānabhikṣu, 'yatamāna is the first step of apathy. Performance of the functions of apathy with full knowledge is called yatamāna vairāgya'.[23]

Vyatireka.

The meaning of vyatireka is distinction. The devotee controls his sense-organs at the beginning of his austerity. By this practice the devotee can control some sense-organs, i.e., his attachment to some objects disappears ; but still he has attachment to some other objects, i.e., he is yet to control some other sense-organs. When the devotee thinks in this manner and he takes step to control the uncontrolled sense-organs, that is called by the name vyatireka vairāgya.

Ekendriya.

When the sense-organs become restrained through practices, i.e., when the sense-organs totally withdraw themselves from this material world, still there remains some attachment in mind in the form of curiosity. Such a state of attachment is known as the apathy of one organ, because the attachment still remains in mind, a single sense-organ.

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22. Tattvavaiśāradī, p. 50,
rāgādayaḥ khalu kaṣāyaś cittavarttinas tair indriyāṇi yathāsvaṃ
viṣayeṣu pravartante tan mā pravartiṣatendriyāṇi
tattadviṣayeṣv iti tatparipācanāyārambhaḥ prayatnaḥ sā yatamānasaṃjñā.

23. Yogavāśiṣṭha, p. 51, tatra prathamabhūmikā yatamānasaṃjñā
(nāmnī) vitṛṣṇā jñānapūrvakaṃ vairāgyasādhanānuṣṭhānam.

Vaśīkāra.

After succeeding in the ekendriya vairāgya one can achieve vaśīkāra vairāgya. It is the final stage of aparavairāgya. The attachment towards objects which arises in mind, becomes completely stopped in this stage. Here the devotee is not controlled by worldly materials, on the contrary, he keeps these under his control. So, in case the worldly objects like wife, food, drinks, wealth etc., and the materials belonging to the non-phenomenon world appear before the devotee, he should keep himself aloof from those materials, and it is called vaśīkāra vairāgya. In this stage the devotee feels indifference to the material world. According to *Vyāsabhāṣya*, vaśīkāra vairāgya is finding of fault in the material world through prudence, and showing of heyopādeyaśūnya vṛtti towards the worldly and non-worldly materials.[24] In case, the devotee does not go through this process of apathy, he can not achieve the everlasting indifference to the materials of world. The reason is that if he finds out no fault in the worldly materials, there may be remnant of attachment in his mind in a very minute form. And afterwards when he will come to the close contact of worldly materials, he may feel attachment to them.

Paravairāgya.

Paravairāgya comes after aparavairāgya. Though in aparavairāgya the mind is overpowered by sattva quality, there also remains raja quality in the slightest form. But after practising paravairāgya regularly, the vices of raja quality can be totally removed, and the mind becomes completely overpowered by sattva quality. 'Paravairāgya is such an apathy by which distaste towards qualities is grown in mind'[25]. The mind becomes gradually clear and pure through continuous practice of conscience. And in this way apathy arises even at the knowledge. As such, dhyeyākāravṛtti of saṃprajñāta samādhi is also restrained and the asaṃprajñāta samādhi which restrains all the action, can be obtained. The final stage of this type of condition is named as kaivalya. The attainment of kaivalya is the ultimate object of human life. To fulfil this object practice and apathy have been described, i.e., the main aim of practice and apathy is to attain kaivalya.

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24. Vyāsabhāṣya, p. 36, divyādivyaviṣayasaṃprayoge'pi cittasya viṣayadoṣadarśinaḥ prasaṃkhyānabalād anābhogātmikā heyopādeyaśūnyā vaśīkārasaṃjñā vairāgyam.
25. Yogasūtra, 1/16, tat paraṃ puruṣakhyāter guṇavaitṛṣṇyam.

Kriyāyoga.

The practice of kriyā has been described for medium devotees. They engage themselves in the practice of yoga since their birth, but their mind is always connected with the vices of ignorance, and the mind being overpowered by the rājasa and tāmasa qualities makes them anxious. Such a type of medium devotee having a disturbed mind attains kaivalya through kriyāyoga. The three matters, penance, study and realisation of god come under the purview of kriyāyoga[26]. The word-meaning of kriyāyoga is the practice of yoga in the midst of work. By continuous practice of the works like penance etc., yoga becomes successful. The act of practising penances on considering both the accomplishment and to be accomplished as one is defined as yoga.[27]

Tapa.

Patañjali, the sūtrakāra did not mention the technical terminology of tapa. But the commentator defines tapa in the following manner—tapa is endurance of dvanda. Dvanda means hunger-thirst, cold-heat, place-seat as well as kāṣṭhamauna and ākāramauna[28] etc.

According to Nārāyaṇatīrtha, tapa is the process of emaciating the body through starvation[29] etc.

One should practice penances as much as it causes no constitutional change or disbalance. If there is constitutional disbalance, the body becomes incapable of performing yoga practices. Penances should be practised as much as it causes the body and the soul purified and the mind becomes delighted. Influenced by the rajas and tamas the deeds, sufferings and desires vitiate the mind, and it becomes purified by the grace of Agni in the form of penances. He who is not hermit, can not succeed in yoga.[30]

Svādhyāya.

The second item of kriyāyoga is svādhyāya. With a view to engaging the mind in the path of salvation after diverting the mind from this material

26. Ibid., 2/1, tapaḥ svādhyāyeśvarapraṇidhānāni kriyāyogaḥ.
27. Tattvavaiśāradī, p. 136, kriyaiva yogaḥ kriyāyogaḥ yogasādhanatvāt.
28. Vyāsabhāṣya, p. 227, tapaḥ dvandasahanam, dvandaś ca
jighatsāpipāse śītoṣṇe sthānāsane
kāṣṭhamaunākāramaune ca.
29. Yogasiddhāntacandrikā, p. 49,
tapa upavāsādinā kāyaśoṣaṇam.
30. Vyāsabhāṣya, p. 132, nātapasvino yogaḥ sidhyati.

world, one should pronounce the sacred incantations like praṇava and study the scriptures dealing with salvation. This is known as svādhyāya.[31] Study of the scriptures like the upaniṣad, vedānta, śatarudra etc., and meditation of praṇava is svādhyāya.[32] The intended god can be obtained through svādhyāya.[33] According to Vijñānabhikṣu, the devotee with the help of svādhyāya can see that god whom he intends to see.[34]

Īśvarapraṇidhāna.

After controlling the mind by penances and having the knowledge of the greatness of god the devotee of kriyāyoga engages himself in the realisation of god. Īśvarapraṇidhāna, realisation of god is the third item of the kriyāyoga. According to the derivation, "Īśvare prakarṣeṇa nidhānaṃ sarvakarmaṇām", the meaning of īśvarapraṇidhāna is—dedication of all the deeds of individual self to the spiritual preceptor, supreme lord, i.e., īśvarapraṇidhānaṃ paramagurau sarvakarmārpaṇam. Thinking of god, dedication of the deeds to god, as well as having no desire to get the fruit of deed is known as realisation of god.[35]

According to Vācaspati Miśra, the meaning of spiritual preceptor is god, and handing over of all the deeds to him is meant by realisation of god.[36] It is also directed in the *Śrīmadbhagavadgītā* that all the activities and penances are to be submitted to god for making oneself free from the bondage of all the good or bad works[37]. Even in the *Śrīmadbhāgavata* it is mentioned that all the works are to be dedicated to god.[38] Thus whatever work is done by mind, speech and body it is to be submitted in the name of god, and that is īśvarapraṇidhāna.

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31. Ibid., p. 227,
svādhyāyaḥ mokṣaśāstrāṇām adhyayanaṃ praṇavajapo vā.
32. Yogasiddhāntacandrikā, p. 49,
svādhyāya upaniṣadādyāvṛttiḥ uktā ca tatraiva—
vedāntaśatarudrīyapraṇavādi japaṃ budhāḥ /
sattvaśuddhikaraṃ puṃsāṃ svādhyāyaṃ paricakṣate //
33. Yogasūtra, 2/44, svādhyāyād iṣṭadevatāsaṃprayogaḥ.
34. Yogavārttika, p. 253, īśvarapraṇidhānaṃ paramagurau sarvakarmārpaṇam.
35. Vyāsabhāṣya, p. 132, īśvarapraṇidhānaṃ sarvakriyāṇāṃ
paramagurāv arpaṇaṃ tatphalasannyāso vā.
36. Tattvavaiśāradī, p. 137, paramaguruḥ bhagavān īśvaraḥ tasmin.
37. Śrīmadbhagavadgītā, 9/27-28.
38. Śrīmadbhāgavata, 11/2/36.

After following the prescribed methods of īśvarapraṇidhāna one may succeed in samādhi.[39] The realisation of god directly helps in attaining samādhi, because, it is, as if the thought in favour of samādhi. The deep thought makes the body motionless and the sense-organs inactive, and the knowledge gets maturity in meditation and at last it is transformed to samādhi.

The kriyāyoga has two types of utility—thinking of samādhi in mind and reduction of sufferings.[40] With the help of kriyāyoga impurity withers away. The insensateness and restlessness of all the internal and external sense-organs is impurity. Such impurity generates suffering. So if the impurity is reduced, the suffering reduces and the thought of samādhi ascends the mind.

Aṣṭāṅgayoga.

The aṣṭāṅgayoga is the path of austerity for the worst devotee having distracted mind. By continuous practice of the aṣṭāṅgayoga the ignorance of mind gradually reduces. The lustre of knowledge through the realisation of qualities and self also proceeds in the same process in which the ignorance departs.[41] When at the end the mind of the devotee becomes totally free from vices, he becomes aware of conscience and can achieve his ultimate goal. The devotee, though belonging to the lower level, can gradually ascend the highest level and achieve the state of boundless joy after following the aṣṭāṅgayoga. It is therefore, we can have the description of astāṅgayoga in the upaniṣads, purāṇas, gītā and other works of yoga. The following are the eight limbs of yoga—yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi.

Yama.

'Yamanti nivartayantīti yamāḥ'—according to this derivation, the practice of yama is prohibitive. By the austerity of yama the devotee does not engage himself in prohibited works. According to Patañjali, yama has five divisions —ahiṃsā, satya, asteya, brahmacarya and aparigraha.[42]

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39. Yogasūtra, 2/45, samādhisiddhir īśvarapraṇidhānāt.
40. Ibid., 2/2, samādhibhāvanārthaḥ kleśatanūkaraṇārthaś ca.
41. Ibid., 2/28, yogāṅgānuṣṭhānād aśuddhikṣaye jñānadīptir āvivekakhyāteḥ.
42. Ibid., 2/30, ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ.

Ahiṃsā.

The meaning of ahiṃsā is negation of malice. The work produced from malice, anger, infatuation and greed pains other animals. But its unusual work, i.e., not persecuting all other animals is ahiṃsā, non-violence. Ahiṃsā is the thought of non-hostility towards all the creatures.[43] The endeavour so that no creature suffers by mental, verbal and physical action is what is called ahiṃsā. It is necessary to have the complete knowledge of the nature of hiṃsā, malice, for the purpose of maintaining ahiṃsā, non-violence. The enmity done by own or performance of malice by other or even ratification of the hostility done by other is hiṃsā. The *Vyāsabhāṣya* states "tatra hiṃsā tāvat kṛtakāritānumoditeti".[44] So the devotee maintaining ahiṃsā does not himself persecute any creature nor even he instigates directly or indirectly others to do that job. Malice has its three divisions and each of them is again sub-divided into three parts with a total of nine divisions. Again each hiṃsā divided into mṛdu, madhya and adhimātra, makes the number twentyseven and each of these twentyseven variety being divided again into mṛdu, madhya and adhimātra gets the total of eightyone division of hiṃsā. This hiṃsā is innumerable when there comes the division of niyama, vikalpa and samuccaya, because the animate division is countless.[45]

The reason for praising ahiṃsā first in the list of yama is its merit of super excellence. If ahiṃsā becomes crystal clear, the other yama and niyama can be easily observed. If the other directions like satya etc., are not followed, the ahiṃsā will be vitiated by asatya etc.[46] This is why ahiṃsā has been described at first.

The commentator Vyāsa quotes the view of Pañcaśikhācārya in support of his own stand—"as the brāhmaṇa seeking emancipation observes different vows of yama, niyama etc., at the same time he forsakes falsehood, lie etc., he observes ahiṃsā in a very clear manner."[47] Vijñānabhikṣu thinks that

43. Vyāsabhāṣya, p. 220, tatrāhiṃsā sarvathā sarvadā sarvabhūtānām anabhidrohaḥ.
44. Ibid., p. 230.
45. Ibid., p. 230, ekaika punas tridhā lobhena
māṃsacarmārthena krodhena apakṛtam aneneti
mohena dharmo me bhaviṣyatīti .....
.....sā punar niyamavikalpasamuccayabhedād asaṃkhyeyāḥ.
46. Tattvavaiśāradī, p. 243,
yady uttare nānuṣṭhīyeran ahiṃsā malinā syād asatyādibhir ity arthaḥ.
47. Vyāsabhāṣya, p. 220.

ahiṃsā is the best way in comparison with satya etc., and for establishing this he cites a verse from the *Mahābhārata* :—

yathānāgapade'nyāni padāni padagāminām /
sarvāṇyevāpidhīyante padajātāni kauñjare //
evaṃ sarvam ahiṃsāyāṃ dharmārtham api dhīyate //[48]

Thus ahiṃsā being the best of all the paths, Patañjali has described this vow ahiṃsā first.

The result of ahiṃsā.

After attainment of success in the vow ahiṃsā all the animals coming in contact of the devotee become devoid of cruelty.[49]

Satya.

The equality of mind and speech is satya. The knowledge attained through perception, inference and conclusion of the scriptures is to be instructed to others in the same meaning, and it is called satya, truth. While teaching to others, if the subject inspires doubt or it becomes meaningless then it is not truth. Instruction of speech which stands contrary to the understanding of own, is untrue. If the true statement causes any harm, it is better to be mute, i.e., unpleasant truth should not be uttered.[50]

The result of satya.

When the yogī completely succeeds in satya, i.e., when under no circumstances he severes from truth, then action and result come to his refuge.[51] According to commentator Vyāsa, his speech becomes infallible.[52]

Asteya.

Asteya stands third in the list of yamāṅga. The meaning of the term steya is stealing or taking other's materials. Asteya denotes the wanting of steya. Steya is stealing of other's goods violating the instruction of the scriptures ; the reverse is asteya.

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48. Mahābhārata, XI/245/18-19.
49. Yogasūtra, 2/35.
50. Manusaṃhitā, 2/120.
51. Yogasūtra 2/36, satyapratiṣṭhāyāṃ kriyāphalāśrayatvam.
52. Vyāsabhāṣya, p. 233, dhārmiko bhūyā iti bhavati dhārmikaḥ, svargaṃ prāpnuhīti svargaṃ prāpnoti amoghāsya vāg bhavati.

Vācaspati Miśra in his *Tattvavaiśāradī* says that asteya is unwillingness to receive materials belonging to others.[53]

The result of asteya.

The devotee, successful in the vow of asteya, can achieve all the jewels.[54] When the devotee succeeds in asteya the visitors become influenced by their power of austerity and give them gems.

Brahmacarya.

One proceeding in the path of yoga, should compulsorily observe brahmacarya. It has been stated in the *Vyāsabhāṣya* that 'brahmacarya is control of the secret sense-organ upastha.'[55] The significance is that all the sense-organs should be restrained from unwanted objects and control of upastha should be maintained. Not to be impassioned by any sexual desire is brahmacarya. The control of upastha can not be called complete brahmacarya, because if we admit this the other instincts, such as, love of male and female, glances, touching of body, conversation regarding sexual desire etc. may be seen in a brahmacārin; but it is not desirable. In fact, in the *Dakṣasaṃhitā* these constitute what is known as non-brahmacarya.[56]

The result of brahmacarya.

The establishment in the vow brahmacarya gives excessive strength and vigour.[57] The *Vyāsabhāṣya* states that the powerful brahmacārin succeeds in unbounded qualities.[58] Through the power of brahmacarya the disciple attains the strength of producing knowledge and excelerate the performances of yoga. Among the limbs of yama, brahmacarya is the most significant. The *Manusmṛti* does not stop only after providing brahmacarya a good position, but also mentions it as the bestower of salvation. Semen is the main stream of all strength. Protection of it results in physical, mental and spiritual improvement.

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53. Tattvavaiśāradī, p. 244,
mānasavyāpārapūrvakatvād vācanikakāyikavyāpārayoḥ prādhānyān manovyāpāra uktaḥ.
54. Yogasūtra, 2/37.
55. Vyāsabhāṣya, p.221, brahmacaryaṃ guptendriyasyopasthasya saṃyamaḥ.
56. Dakṣasaṃhitā, 7/31-32.
57. Yogasūtra, 2/38.
58. Vyāsabhāṣya, p. 234, yasya lābhād apratighān guṇān
utkarṣayati siddhaś ca vineyeṣu jñānam ādhātuṃ samartho bhavatīti.

Aparigraha.

The last limb of yama is aparigraha. On finding various disadvantages to possess the worldly materials such as, acquiring, protection, decaying, malice etc., one should not enjoy wealth beyond one's requirement ; it is called aparigraha.[59] If the devotee refuses with vanity to accept the goods given by others or if he disowns the article for the reason of its unavailability, then it may not be termed as aparigraha.[60] The *Yogasārasaṃgraha* states "repudiation of donation wilfully even in the critical moment is aparigraha".[61]

Here doubt arises on the point that acceptance of other's wealth was first prohibited by the rule asteya ; so what is the necessity of framing another rule of aparigraha ? The doubt may be solved in the manner that asteya prohibits to steal other's wealth or acquire other's property through unfair means. But aparigraha objects to acquire excessive property beyond necessity.

The result of aparigraha.

Established in aparigraha the devotee can have the knowledge of the nature and cause of his present, past and future births.

The *Yogasūtra* observes that the observance of the five limbs of yama, such as, ahiṃsā etc. may not be dependant on jāti, sthāna, or kāla but should be sovereign and eternal. If all the stages and matters are flawless and supreme then only it may be called yama mahāvrata.[62]

Yama should not be comprised of species, space, time and age, because, if one thinks that only fishes will be killed, excepting in the sacred spots like Kāśī etc., and in the sacred dates like full moon day, ekādaśī etc., then such a type of non-violence will be different from species, space and time. In this way even after connection with species, space, age and time it becomes yama mahāvrata. Stationed in this great sacrifice the devotee can win the first step of the attainment of yoga. The ethical views of the devotee climb the highest peak through the power of yama.

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59. Ibid., p. 235.
60. Ibid., p. 221,
viṣayāṇām arjanarakṣaṇakṣayasaṅgahiṃsādoṣadarśanād asvīkaraṇam aparigrahaḥ.
61. Yogasārasaṃgraha, p. 62.
62. Yogasūtra, 2/31.

Niyama.

According to the derivation, "niyamayanti prerayantīti niyamāḥ", niyama is related to some inclination. Niyama, according to Patañjali, is of five types —"śauca, santoṣa, tapa, svādhyāya and īśvarapraṇidhāna".[63] Niyama is the means for self-purification.

Śauca.

The meaning of śauca is purity. It is of two types—external purity and internal purity. External purity is that by which containers, clothes, seats and body are made clear with sand or water as well as keeping the body away from impurity by taking pure food. External purity is to keep the body pure, desireless, healthy and restrained by pure food. Here the word pure does not only indicate the external fairness of things. The pure food which being eaten, produces purity, is known by the term medhya. Vijñānabhikṣu and Vācaspati Miśra speak of cow-urine, yavāgū etc., in the list of medhya.

If the devotee takes pure food, his mind becomes concentrated and motionless. Dull thoughts can not make him anxious. So external purity is essential for the devotee.

Internal purity is removing of mental sins, i.e., continuous endeavour to restrain the vicious attitudes of mind like pride, ego, envy[64] etc. The devotee with a vicious mind can not engage himself in austerity.

The result of śauca.

By practice when the external purity becomes firm, the devotee feels contempt at his own body and keeps himself aloof from others. By internal purity the sins of devotee's mind go away,[65] the mind becomes pure and sacred thoughts arise there. He enjoys eternal joy. As a result he acquires concentration of mind, wins over the sense-organs and comes in possession of capability to meet the supreme soul.[66]

Santoṣa.

Santoṣa is satisfaction. One should not have the desire to get more worldly materials for maintaining livelihood excepting those which are most

63. Yogasūtra, 2/32.
64. Vyāsabhāṣya, p. 227.
65. Ibid., 227, ābhyantaraṃ cittamalānāmākṣālanam.
66. Yogasūtra, 2/40, śaucāt svāṅgajugupsā parair asaṃsargaḥ.

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essential. Such a very limited desire leads to santoṣa.[67] Through the power of santoṣa thirst disappears. This thirst is related to the worldly material, but not to the spiritual material. Santoṣa makes the devotee's mind concentrated. After disappearance of thirst the devotee will be satisfied with only available things ; he will feel no desire at other things. Consequently the desire of salvation becomes firm.

Santoṣa may be practised only after accomplishment of internal purity. The reason is that unless and until the devotee can uproot the attachment and desire of own on perceiving the happiness of others, he can not be satisfied with his own attainments, and thus he can not merge himself in the austerity of yoga.

The result of santoṣa.

According to the *Yogasūtra*, santoṣa gives the best happiness.[68] It can not be compared to the celestial or non-celestial happiness. To clarify the matter a verse is found in the *Vyāsabhāṣya*—

yac ca kāmasukhaṃ loke yac ca divyaṃ mahat sukham /
tṛṣṇākṣayasukhasyaite nārhataḥ ṣodaśīṃ kalām / /[69]

The happiness available from santoṣa is celestial. The *Manusaṃhitā* also speaks of santoṣa.[70]

The result of tapa.

The practice of tapa removes impurity and gives success of body and sense-organs. The practice of tapa is mainly related to body. So the grace available from it is connected with body and sense-organs. The success of aṇimā, garimā etc. is connected with body and hearing of sound and perception from a distance is the success of sense-organs.

Difference between īśvarapraṇidhāna described in the first and second sections of the Yogasūtra.

Realisation of god has been described in three places. At first it is described in the samādhi pāda, secondly in the kriyāyoga and thirdly in the aṣṭāṅgayoga. The realisation of god described in the kriyāyoga and

67. Ibid., 2/41.
68. Ibid., 2/42.
69. Vyāsabhāṣya, op. cit.
70. Manusaṃhitā, 4/12.

aṣṭāṅgayoga is the same. Here the problem is that whether the realisation of god described in the first pāda is also the same or something different ?

A very minute difference lying between the two pādas has been clarified by Vijñānabhikṣu in the following manner. He says that īśvarapraṇidhāna described in the samādhi pāda is different to that of sādhana pāda. The realisation of god described in the first pāda is mainly related to dhyāna, but the second one is mainly connected with karman. The realisation of god as found in the sādhana pāda does not primarily represent the theory of god. There the intention is not thinking of god. There the thought of the result of karman is made firm keeping the god as an object. Such a practice is continued aiming at the god. Thus it has been termed as īśvarapraṇidhāna. If we admit that the īśvarapraṇidhāna of sādhana pāda is based on thought which has been suggested by the sūtra of first pāda "tajjapastadarthabhāvanam", then the īśvarapraṇidhāna of second pāda should be admitted as antaraṅga sādhana, because thinking is a form of meditation. But it appears to be improper, because Patañjali mentions yama, niyama, āsana, prāṇāyāma and pratyāhāra as vahiraṅga sādhana, and dhyāna, dhāraṇā and samādhi as antaraṅga sādhana.[71] The devotee practising yama, niyama etc., can not be fit for meditation ; because he possesses a mind strongly agitated. When the yama, niyama, āsana, prāṇāyāma, pratyāhāra and dhāraṇā get maturity, then only the devotee can have his mind concentrated which is fit for meditation. Established on this stage the devotee can practise īśvarapraṇidhāna which is described in the first pāda. The best devotee having meditated mind, has accomplished the vahiraṅga sādhana in his previous birth. So, in the present birth he practises the īśvarapraṇidhāna based on meditation which is described in the first pāda. Thus there being differences among the devotees regarding the procedure of austerity, difference between īśvarapraṇidhāna described in two places is also mentioned.

Āsana

The third limb of yoga practice is āsana. Āsyate upaveśyate anayā mudrayā ity āsanam—according to this derivation, different styles of sitting is called āsana by which one can remain seated happily for long time.[72] After practising yama, niyama etc., the devotee practises āsana. The description of

71. Yogasūtra, 3/7, trayam antaraṅgaṃ pūrvebhyaḥ.

72. Ibid., 2/46, sthirasukham āsanam.

āsana is available in the *Śivasaṃhitā*, *Gheraṇḍasaṃhitā*, *Haṭhayogapradīpikā*, *Yogopaniṣad* and in other books on yoga. The total number of the āsanas varies in all the books. The actual number can not be taken into account. Numerous are the āsanas. The *Yogavārttika* observes "As many creatures are there, as many as their styles of sitting, so many are the āsanas".[73]

The commentator Vyāsa describes the following āsanas—padmāsana, vīrāsana, bhadrāsana, svastikāsana, daṇḍāsana, sopāśrayāsana, paryaṅkāsana, krauñcaniṣadanāsana, Hastiniṣadanāsana, Uṣṭraniṣadanāsana, Samasaṃsthānāsana and others. Among the commentators of the *Yogasūtra* only Nārāyaṇatīrtha has described the āsanas elaborately in his book *Yogasiddhāntacandrikā*. The other commentators have mentioned a few main āsanas.

The result of āsana.

After attainment of proficiency in the āsanas, the devotee is not over-powered by cold and hot, hunger and thirst etc.[74] Thus skilled in the āsanas the mind of the devotee moves towards the path of concentration. By this the first step of the yoga practices can be attained.

Prāṇāyāma.

The first three limbs of yoga make the mind and the sense-organs stable. The next position after āsana is prāṇāyāma. The mind and the soul can be made concentrated by prāṇāyāma.

The word prāṇāyāma is formed by the combination of two words prāṇa and āyāma. (prāṇasya āyāmaḥ iti prāṇāyāmaḥ). Generally prāṇāyāma means breathing which enters into and exists from body through respiration. But here the intention of prāṇāyāma is not only controlling of breathing, but also restraining of the power that conducts the movement of the sense-organs in the body of all the creatures. Here this power has been given the name prāṇa.[11] The practitioner of prāṇāyāma controls the normal rhythm of respiration. This control can be performed by practices. According to Patañjali, the technical term of prāṇāyāma is thus—"the obstruction in the movement of respiration is called prāṇāyāma".[75]

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73. Yogavārttika, p. 262, yāvatyo jīvajātayas tāvanty evāsanāni.
74. Yogasūtra, 2/48, tato dvandānabhighātaḥ.
75. Ibid., 2/49, tasmin sati śvāsapraśvāsayor gativicchedaḥ prāṇāyāmaḥ.

The divisions of prāṇāyāma.

Patañjali in his *Yogasūtra* mentions three divisions of prāṇāyāma—recaka, pūraka and kumbhaka.[76] He has also mentioned the fourth division of prāṇāyāma which is nothing but the different name for kumbhaka.

Recaka.

Recaka is exhalation of internal breath in a slow motion and control over the respiration. After obstructing one nasal hole by finger the breath of heart should be exhaled by the other hole.

Pūraka.

Pūraka is inhalation of air very slowly remaining outside.[77] Having blocked one nasal hole by finger the external wind should be inhaled very slowly and spread in all the veins. This great restraint is called by the name pūraka.[78]

Kumbhaka.

The body should be kept still, respiration should be controlled and the soul motionless—this is called kumbhaka.

The fourth type of prāṇāyāma is called only kumbhaka or śūnyaka. The distinction between the third and the fourth division of prāṇāyāma is that in the third prāṇāyāma respiration stops in absence of recaka and pūraka. In the fourth prāṇāyāma the respiration stops after performance of external and internal change by recaka and pūraka. When the breath is made easily forsaking the internal and external matters then it is called kumbhaka. According to Patañjali, this is the fourth division of prāṇāyāma.

Vijñānabhikṣu mentions two divisions of prāṇāyāma—sagarbha and agarbha. The prāṇāyāma devoid of worship and meditation is agarbha ; the opposite is called sagarbha. According to Nārāyaṇatīrtha, prāṇāyāma is of two types—sahita kumbhaka and kevala kumbhaka.[79] The sahita kumbhaka

76. Yogasūtra, 2/49.

77. Ibid., 2/50.

78. Yogasiddhāntacandrikā, p. 89

bāhye sthitaṃ nāsāpuṭena vāyum
ākṛṣya tenaiva śanaiḥ samantāt /
nāḍīś ca sarvāḥ paripūrayed yaḥ
sa pūrako nāma mahānirodhaḥ //

79. Ibid., p. 90, kumbhakas tu dvidhaḥ—sahitaḥ kevalaś ca

has eight divisions—sūryabhedana, ujjāyī, sītkārī, śītalī, bhastrikā, bhrāmarī, mūrchā and mukhya sahita.[80]

Patañjali did not describe these divisions of kumbhaka in the *Yogasūtra* ; these have been explained by the commentator of *Yogasūtra*, Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā*. He also mentions other divisions of kumbhaka apart from these divisions. Sahita and kevala kumbhaka are divided into two —sotkarṣa and sāpakarṣa.[81]

These two divisions have seven varieties—recita kumbhaka, pūrita kumbhaka, śānta kumbhaka, pratyāhāra kumbhaka, uttara kumbhaka, adhara kumbhaka and sama kumbhaka.[82] Sagarbha kumbhaka has three divisions—sadhūmaka, sajvāla and praśānta.[83] The above mentioned prāṇāyāmas can be experimented by space, time and number.

Experiment of prāṇāyāma by space.

It's meaning is confinement of prāṇa in a particular place of the body. So far the subject of any prāṇāyāma reaches that is called its place. The place of recaka reaches upto twelve fingers outside the nose. The place of pūraka is spread under the navel and upto the head inside the body. The combination of the external and internal places of recaka and pūraka is the place of kumbhaka. The place of recaka reaches upto twelve fingers outside from the tip of nose, and its action is ascertained by placing a straw or cotton at that point.[84]

The pūraka is related with internal matter of human body from the lower surface of the feet to the head at above, and its action can be realised by the feeling of touch like ant.

Experiment of prāṇāyāma by time.

It is the process of controlling the soul by the span of moment. The recaka, pūraka and kumbhaka should be performed within a certain span of time—this is called prāṇāyāma measured by time. The measurement of time should be ascertained by counting the incantation of praṇava or gāyatrī during performance of the prāṇāyāma.

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80. Ibid., p. 91. sahitasya ca sūryavedanādyavāntarabhedāḥ
81. Ibid., p. 93.
82. Ibid., p. 94.
83. Ibid., p. 98.
84. Yogavārttika, p. 266, nāsāgrāt prāde^{ś}advāda^{ś}āṅgulahastādiparimito bahyadeśo recakasya viṣayaḥ sa ceṣṭākātulādikriyāniśceyaḥ.

Experiment of prāṇāyāma by number.

The time of normal respiration of a sound man is called by the name mātrā. Hariharānanda Āraṇyaka, the commentator of the *Yogasūtra* says that the prāṇāyāma of twelve mātrā is minor ; when it is of twentyfour mātrā it is called medium and the prāṇāyāma comprising thirtysix mātrā is known as intense.[85]

The result of prāṇāyāma.

The success in prāṇāyāma helps in removing the cover of infatuation and ignorance and exposes the knowledge of conscience.[86] The commentator Vyāsa says that prāṇāyāma is superior to austerity ; according to the *Vyāsabhāṣya*, no other penance is superior to prāṇāyāma, by it the vices turn to purity and the knowledge becomes lustrous.[87] With the help of prāṇāyāma one acquires the power of dhāraṇā, that is, a power to concentrate the mind towards an object can be acquired.[88]

This is which has been mentioned by the commentator as the cause of attaining concentration of mind of the best devotee.[89]

Pratyāhāra.

After attaining tranquility of mind with the help of prāṇāyāma, the controlling of the sense-organs by pratyāhāra may be discussed. The word pratyāhāra is formed with the root hṛ having the prefixes prati and ā. Its meaning is attraction in the right path. Pratyāhāra is that by which the sense-organs withdraw themselves from their objects and come to the equal point of the nature of mind.[90] The sense-organs move towards the worldly materials as speedy as the steed ; it is only with the help of pratyāhāra that the sense-organs can be attracted towards internal matter withdrawing them from the external objects. Pratyāhāra is also described in the *Bhagavadgītā*.[91]

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85. Liṅgapurāṇa, 1/8/47-48.
nīco dvādaśamātras tu sukṛdudghāta īritaḥ
madhyamas tu dvirudghātaś caturviṃśatimātrakaḥ /
mukhyas tu yas trir udghātaḥ ṣaṭtriṃśan mātra ucyate /

86. Yogasūtra, 2/52, tataḥ kṣīyate prakāśāvaraṇam.

87. Vyāsabhāṣya, p. 254, tapo na paraṃ prāṇāyāmāt tato viśuddhir malānāṃ dīptiś ca jñānasyeti.

88. Yogasūtra, 2/53.

89. Ibid., 1/34.

90. Ibid., 2/54.

91. Śrīmadbhagavadgītā, 2/58.

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The activities of the sense-organs are dependant on mind. When after practising prāṇāyāma etc., the mind is disinclined to the material world, the sense-organs automatically become restrained then. When the mind dissolves with the object of meditation, the sense-organs also follow it. Pratyāhāra is the nature of sense-organs, but not of the mind. The sense-organs of a self-restrained devotee imitate his mind. As all the bees sit somewhere the queen bee sits and leave that place when the queen bee leaves, similarly when the mind is attached to the material objects, the sense-organs also engage themselves in their own matters. When the mind becomes apathetic, the sense-organs also become restrained. Pratyāhāra is wilful restraint of sense-organs.

The result of pratyāhāra.

According to the *Yogasūtra*, by pratyāhāra the sense-organs completely come under the control of mind.[92] There are different views of many scholars regarding control of sense-organs. The commentator Vyāsa refers to them.

The first view is that, non-attachment of the sense-organs in the matters like sound etc., i.e., vicelessness is supremacy over sense-organs. According to the derivation, vyasyati enaṃ śreyasaḥ—the thing which deviates the devotee from the path of śreya is called vyasana, vice. Consumption of worldly materials as directed by the scriptures is non-vice. This vicelessness is control over sense-organs.

According to the second view, attachment of the sense-organs with the materials like sound etc., at one's own will is winning of the sense-organs.

The third view is that control over the sense-organs is acquiring of knowledge regarding joyless and sorrowless sound etc., after the mind is freed from malice. This is the condition which is the indicator of neutrality. When indifference arises towards the worldly materials, the causes of joy and sorrow, the anger and malice also stop towards those materials. When the anger and malice disappear, the knowledge of the objects devoid of joy and sorrow can be acquired. This is the supremacy over the sense-organs.

The fourth view is represented by sage Jaigīṣavya. He says that after concentration of mind, stopping of the activities of the sense-organs is called win over sense-organs.

The above four views show relation of the sense-organs with materials. Thus there is an apprehension of deviation from the ultimate object. As the

92. Yogasūtra, 2/55, tataḥ paramāvaśyatendriyāṇām.

person expert in the lore of poison can not be doubtless with a serpent in his lap even though it is kept under control, likewise the devotee engaged in the enjoyment of worldly materials, can not be free from the fear of sufferings even after attainment of control of the said three types. Thus the last type of control over the sense-organs is the actual nature of control. So Vyāsa thinks it most essential that the mind should be controlled first and then the sense-organs will be automatically restrained. With this process supremacy can be attained over whole of the universe. Only after winning over the sense-organs the mind becomes fit for conception, contemplation and profound meditation.

The spiritual fire becomes aflamed after a complete control over the sense-organs. As after burning the fuel the great lustre of fire is manifested, in the same manner the supreme soul manifests after control of the sense-organs.

By practising the said five limbs of yoga the devotee attains the state of concentration after coming across the three stages of kṣipta etc. The first five practices have been given the name external austerity in the *Yogasūtra*.[93] The three austerities, dhāraṇā, dhyāna and samādhi are considered as internal. On what ground these divisions of yoga have been made ? In answer Vācaspati Miśra writes that the last three accomplishments are equal to that which is to be attained and thus they are called internal, but the matter of yama etc., is not like these. Therefore, they are mentioned as external.[94]

The attainment of the first five guidance is perceivable by common people ; this is why it has been termed as external. But the attainable of the last three accomplishments can not be realised by all. Hence it is called internal. The commentators of the *Yogasūtra* Rājamārtaṇḍa and Bhoja say that yama and niyama are the seeds of yoga, āsana and prāṇāyāma are sprouts, pratyāhāra is the flower. After this the practice of yoga becomes united with the fruits like dhāraṇā, dhyāna and samādhi.[95] The main need of the external performances of a devotee is to obstruct the outgoing flow. The main aim of internal performances is to rouse the internal flow which is obstructed by the external flow.

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93. Vyāsabhāṣya, p. 259, uktāni pañca bahiraṅgāṇi sādhanāni.

94. Tattvavaiśāradī, p. 284, tad idaṃ sādhanatrayaṃ sādhyasamānaviṣayatvena antaraṅgaṃ na tv evaṃ yamādayaḥ tasmāt te bahiraṅgā ity arthaḥ.

95. Bhojavṛtti, p. 113, tad ayaṃ yogo yamaniyamādibhiḥ prāptabījabhāvaḥ āsanaprāṇāyāmair aṅkuritaḥ pratyāhāreṇa puṣpitaḥ dhyānadhāraṇā-samādhibhi phaliṣyatīti.

Dhāraṇā.

The *Yogasūtra* says that concentration of mind to a particular place is dhāraṇā.[96] The meaning of place is the spot where mind is concentrated. There are two places for concentration of mind—external and internal. The nave-circle, the lotus of heart, the lustre of head, the top of nose, the point of tongue etc., are the spiritual places ; but the name of external has not been mentioned.[97] Vācaspati Miśra says in his *Tattvavaiśāradī* that Hiraṇyagarbha, Vāsudeva and Prajāpati etc., are the external places of dhāraṇā.[98] The mind gets bound up in the spiritual place directly by realisation. In the external place it is tied up by the action of the sense-organs. When the mind aquires knowledge of the place where it is settled and the sense-organs disincline them with their own related matters, it is called dhāraṇā which is related to samādhi. The commentators like Vijñānabhikṣu and others in describing the minimum time for dhāraṇā say that a dhāraṇā requires the time of twelve prāṇāyāma.[99] The devotee gradually increases the time of dhāraṇā by practice and makes the mind fit for dhyāna, meditation.

Dhyāna.

In the place of dhāraṇā when the knowledge of the attainable flows spontaneously, then it is called dhyāna.[100] In the dhyāna condition the mind becomes so deeply engrossed in the attainable that then there arises no other thought in mind except the attainable. Thus dhyāna is a concentrated state of mind. During dhyāna the activities of mind are restrained.

Both the sūtrakāra and the commentator mention that dhyāna and dhāraṇā are related to the nave-circle. But it does not mean that dhāraṇā and dhyāna will be limited to that place only ; one should meditate the supreme soul of that place.

According to the commentators, Vijñānabhikṣu, Nārāyaṇatīrtha etc.,

96. Yogasūtra, 3/1, deśabandhaś cittasya dhāraṇā.

97. Vyāsabhāṣya, p. 259, nābhicakre hṛdayapuṇḍarīke mūrdhni jyotiṣi nāsikāgre jihvāgre ity evam ādiṣu deśeṣu bāhye vā viṣaye cittasya vṛttimātreṇa bandha iti dhāraṇā.

98. Tattvavaiśāradī, p. 277, śubhāśrayā bāhyā hiraṇyagarbhavāsavaprajāpatiprabhṛtayaḥ.

99. Cf. Yogavāśiṣṭha, p. 279.

100. Yogasūtra, 3/2.

"that is called dhyāna when the mind attains the nature of the attainable till the time prescribed for twelve dhāraṇā and twelve prāṇāyāma".[101]

Patañjali does not mention any division of dhyāna ; but the commentator Nārāyaṇatīrtha classifies dhyāna into two parts—saguṇa dhyāna and nirguṇa dhyāna.[102]

Though both dhāraṇā and dhyāna is concentration of mind, yet there is difference between the two. Dhāraṇā is practised first and then comes dhyāna. So during dhyāna the mind becomes more concentrated than dhāraṇā. During dhāraṇā there arises someother thought in mind beyond the thought of the attainable ; but in dhyāna the mind assumes the form of the attainable only. The subject of dhāraṇā is the places like navel etc., but the gods stationed at the navel are meditated in dhyāna.

Samādhi.

The superior stage of dhyāna is samādhi. According to the *Yogasūtra*, it is tadevārthamātranirbhāsaṃ svarūpaśūnyam iva samādhiḥ.[103] That dhyāna is known as samādhi when the attainable only manifests and the meditation as well as the meditator become formless. After removing the rajas and tamas the mind in its sāttvika form becomes devoid of meditator and meditation ; and it only manifests in the form of meditable (i.e., to be meditated). This is known as samādhi. During the time of samādhi there remains no existence of dhyāna. It should never be thought that if there is no existence of dhyāna how the manifestation of the meditable will be possible ? Samādhi is the best stage of concentration of mind. During the time of samādhi the mind dissolves in the attainable in such a way that then I am getting the knowledge of it[104]—such a type of knowledge can not be attained. Samādhi is forgetfulness of the own self. Union with the supreme soul is possible only by samādhi. Without the practice of samādhi the ultimate reality can not be obtained. The final stage of dhyāna is known as samādhi. If

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101. Yogavārttika, p. 280, tasyaiva brahmaṇi proktaṃ dhyānaṃ dvādaśadhāraṇety anena tasyaiva dvādaśaprāṇāyāmakālena dhāritacittasya dvādaśādhāraṇākālāvacchinnaṃ cintanaṃ dhyānaṃ proktam ity arthaḥ.

102. Yogasiddhāntacandrikā, p. 107, tac ca dhyānaṃ saguṇanirguṇabhedena dvividham.

103. Yogasūtra, 3/3.

104. Yogavārttika, p. 280, cittasya dhyeyasvarūpāveśenāham idaṃ cintayāmīty evaṃ pratyayākāravṛttyantarānudayāt.

the sense-organs unite with the best objects, the dhyāna is interrupted. But samādhi is not interrupted like this. According to Vijñānabhikṣu, when one remains still until twelve dhyāna, then samādhi takes place.[105]

This characteristic of samādhi belongs to the aṣṭāṅgayoga. Sādhyabhūta samādhi is different from it. In the sādhana samādhi the attainable is only meditated and manifested. And in the saṃprajñāta samādhi union is possible with the supreme soul and as a result other unthinkable matters related to samādhi can be perceived.[106] When dhāraṇā, dhyāna and samādhi belong to the same matter, then it is called saṃyama. According to the commentator, saṃyama is the technical term of the Yogaśāstra.[107] By the supremacy of the devotee over saṃyama he can have the light of prudence from samādhi.

The impediments of yoga.

The impediments generally arise in the field of austerity. These impediments are of two types—physical and mental. There are physical obstacles like disease etc., which curtail the power of penances of the devotee, thus divert him from the path of austerity. The mental obstacles create different doubts and false knowledge in the devotee's mind. As a result he has the shock in his belief and discontinues his austerity. Patañjali mentions nine impediments of yoga. These are—vyādhi, styāna, saṃśaya, pramāda, ālasya, avirati, bhrāntidarśana, alabdhabhūmikatva and anavasthitatva.[108]

Vyādhi.

When any one of the constituents wind, bile and phelgm—the protector of body, becomes more or less in the body, and the strength of the mind, the instrument of knowledge, becomes more or less, then the condition is called vyādhi, disease. "Vyādhi is the disequilibrium of dhātu, rasa and karaṇa".[109] Due

105. Yogasārasaṃgraha, p. 45, dhyānadvādaśakaṃ yāvat samādhir abhidhīyate.

106. Yogavārttika, p. 281, asya ca samādhirūpasya aṅgasya aṅgiyogasaṃprajñātayogād ayaṃ bhedo yad atra cintārūpatayā viśeṣato dhyeyasvarūpaṃ na bhāsate aṅgini tu saṃprajñāte sākṣātkārodaye samādhy aviṣayā api viṣayā bhāsanta iti.

107. Vyāsabhāṣya, p. 266,
ekaviṣayāṇi trīṇi sādhanāni saṃyama ity ucyate
tad asya trayasya tāntrikī paribhāṣā saṃyama iti.

108. Yogasūtra, 1/30.

109. Vyāsabhāṣya, p. 84, vyādhir dhāturasakaraṇavaiṣamyam.

to sickness the devotee always strives to get rid of the diseases and thus he can not afford due attention to yoga. This is why disease has been taken into account among the impediments of yoga.

Styāna.

"Styāna means non-functioning of the mind".[110] Due to excessive restlessness the mind feels no desire to engage itself in the accomplishment of yoga. The mind can not do any work due to lack of concentration. This is why styāna has been considered as the obstacle to yoga.

Saṃśaya.

This thing may be of this type or it may not be—such a mutually opposite knowledge or the knowledge of both sides is known as saṃśaya, doubt. The doubtful knowledge is both negative and positive. Whether yoga is perfectly done or not ? Is the glory of yoga as described in the scriptures true or false ? Whether I will be successful in this austerity or not ?—such doubtful and opposite knowledge is known as saṃśaya. The man having doubtful knowledge can never engage himself in yoga with certainty.

Pramāda.

Pramāda is not thinking with regard to accomplishment of samādhi.

In both the cases of styāna and pramāda the mind can not be concentrated while in action. But the difference between the two is that in the case of styāna the mind is incapable of performing any type of work ; but in pramāda the mind can not perform or think of the works related to austerity.

Ālasya.

Ālasya, dullness is the heaviness of the body as well as of mind. When the body becomes heavy by excessive phelgm and the mind by tāmasa qualities, the devotee can not accomplish the yoga—this is called ālasya.

Avirati.

Avirati is the engagement of the mind in worldly material. In course of contact between the mind and the worldly materials, the mind forgets the demerits of materials and an utmost desire arises in mind for enjoyment of these

110. Ibid., p. 84, styānam akarmaṇyatā cittasya.

materials. This desire is known as avirati. The desire of worldly materials is a strong opponent to the yoga, because it causes obstruction in the introspective attitude of the mind. In case the attitude is made afferent after great endeavour, the material thought would agitate the mind and make it extrovert within a short time, thus causing it incapable for accomplishment of yoga. It is also mentioned in the smṛti—"Non-attachment to material objects leads one to salvation, but contact with worldly materials produces many defects in the devotee and throws him down even if he ascends the peak of yoga. Thus he can not succeed."

Bhrāntidarśana.

Perception of the unreal thing as real is false knowledge. Mal-observation is false knowledge. This false knowledge abstains the devotee from performance of yoga.

Alabdhabhūmikatva.

Alabdhabhūmikatva is non-attainment of the ground of samādhi.

Anavasthitatva.

That condition is called anavasthitatva when the mind can not settle on the ground of concentration even after attaining the same by austerity. Only after attaining the state of samādhi, the mind becomes settled.

After reaching any stage of yoga if the devotee does not strive for settlement in the previous stage, he can not attain the next stage, even he gets detached from the earlier stage. So the devotee should strive to settle his mind on the ground that has been achieved and to attain the next higher stage.

The above nine impediments are the causes of distraction of mind. Together with those nine obstacles sometimes there arise sorrow, dejection, aṅgamejayatva and restlessness of respiration".[111] These are known as additional impediments, because they arise with the original obstacles and create disturbances in practising yoga.

Duḥkha.

Sorrow is of three types—one relating to the mind or self, the second caused by animals and the third caused by fate. Persuaded by it the beings get

111. Yogasūtra, 1/31.

ready for their destruction.[112] The sorrow arising from self and mind, is ādhyātmika sorrow. It is of two types—physical sorrow and mental sorrow. The physical sorrow, such as, fever and other diseases is connected with body. The mental sorrow arises from anger, lust etc., connected with mind. When sorrow is caused by any creature, that is known as ādhibhautika sorrow. That is called ādhidaivika sorrow when it is produced by fate, such as, thunderbolt, excessive rain etc.

Daurmanasya.

Daurmanasya is the grief of mind produced by non-fulfilment of material desire (daurmanasyam icchāvighātāc cetasaḥ kṣobhaḥ).[113]

Aṅgamejayatva.

Aṅgamejayatva means trembling of the body.[114] In performance of yoga a natural vibration can be felt in different limbs ; it is known by the name aṅgamejayatva in the yogaśāstra.

Śvāsapraśvāsa.

It is the process of respiration. The soul without any desire inhales the external air and exhales the inner air—this is called respiration.[115]

This natural process of respiration creates obstruction in samādhi for which the mind can not be concentrated.

All these impediments can be removed by practice and apathy. The grace of the supreme being is the only resort to remove these obstacles and protection of own. It is only by the grace of god that men can succeed in the yoga.

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112. Vyāsabhāṣya, p. 87, duḥkham ādhyātmikam ādhibhautikam ādhidaivikaṃ ca / yenābhihatāḥ prāṇinas tad upaghātāya prayatante tad duḥkham.

113. Ibid., p. 87.

114. Ibid., p. 87.

115. Ibid., p. 88, prāṇo yad bāhyaṃ vāyum ācāmati sa śvāsaḥ yat kauṣṭhyaṃ vāyuṃ niḥsārayati sa praśvāsaḥ.

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CHAPTER VI

VIBHŪTI : UPANIṢAD AND PĀTAÑJALA YOGA

The yoga is an invaluable treasure of India. This philosophy is the wonderful product of the Indian sages. Our hermits and sages have tasted the conclusion of the art of yoga by their own instinct, grace of gods and by realisation of brahman ; and thus produced it in front of all. The smṛtis, purāṇas, medical sciences, astrology and other śāstras and branches of learning are the sweet and flavourish fruit of prudence which is produced by practising yoga. The art of yoga is not only established in the form of philosophy but also in the practical form. So in all the literatures of the Aryans, the qualities of yoga have been put forth. The worship of love and devotion has been described as the body of life and yoga. As the enjoyment of the soul in the body can not succeed without the existence of body, likewise the works related to devotion can not be accomplished without the help of yoga. The fire of yoga burns the heaped up vices of human beings to ashes. Pure knowledge can be attained by yoga and also salvation can be attained. The pure knowledge helps the yogīs. The art of yoga is the core of spiritual thinking of the Indian scholars. Our spiritual thinkers have realised the mystery of yoga by study and practice and they have unfolded the mystery to the people. The yoga is a sovereign and eternal practice.

In India yoga is being praised since ancient times. The high esteem of the people about yoga is that yoga is the highest science and the wide path for welfare and benediction. Through the power of yoga men can learn accurately all the facts of this universe. It is due to yoga that Brahmā, Viṣṇu and Maheśvara is called by the name god, and they conduct the work of creation through the power of yoga. The power of yoga has made Śiva all powerful, Brahmā the creator and Viṣṇu the protector. We believe that the yoga told by almighty Śiva is true and eternal. With this knowledge brahman can be known. In ancient times men attained the highest success by the power of yoga. As a result of this the spiritual knowledge of the Indians is still above all the things in this land.

Yoga is that process of life where the soul can forsake its individual existence and establish in the collected form, i.e., the soul becomes concentrated in the ultimate reality and the individual self, after forsaking its limitations unifies with the almighty god. Man practises the main theme of yoga in his own life and after enhancing the own spiritual strength more and more proceeds towards fulfilment. There are unlimited current of strength and the store of unlimited possibilities in a man. But in most cases these remain arrested. Through the medium of yoga it becomes manifested and bloomed. As much as the devotee proceeds through the path of yoga, the spiritual qualities get manifested in him—this is called vibhūti. If the devotee can obtain it he can perform many impossible tasks.

The sanctifying grace described in the upaniṣads.

"The man who can concentrate his soul together with mind on the top of the nose for a single moment, becomes capable of destroying the sins acquired in hundreds of births. By controlling the mind at the eye-balls, all types of knowledge can be acquired. The knowledge of indraloka can be attained by controlling the mind at the tip of the nose. The restraint below this spot gives the knowledge of agniloka. The knowledge of all the worlds can be acquired if the mind can be concentrated in the eyes. The concentration in the ears brings the knowledge of yamaloka, and the concentration beside it gives the knowledge of nirṛtiloka. The performance of saṃyama at the back gives the knowledge of varuṇaloka. The concentration of mind in the left year produces the knowledge of vāyuloka. The performance of restraint at the neck produces the knowledge of candraloka, likewise the restraint at the left eye produces the knowledge of śivaloka ; at the head the brahmaloka ; below the feet the atalaloka ; at the feet the vitalaloka ; at the joint of the feet the nitalaloka ; and at the thighs the sutalaloka".[1]

The performance of saṃyama at the knees brings about the knowledge of mahātalaloka ; at the thighs the knowledge of rasātalaloka ; at the waist the knowledge of talātalaloka. The concentration of mind at the nave produces the knowledge of bhūloka ; at the abdomen the knowledge of bhuvarloka and at the heart the knowledge of svarloka. The restraint above the heart helps to get the knowledge of maharloka ; at the neck the knowledge of janaloka ; in the eye-brows the tapoloka ; at the head the satyaloka. The saṃyama in

1. Śāṇḍilyopaniṣad, 1/68-69.

dharma and adharma is the cause of knowledge about past and future. The knowledge of previous birth comes from the concentration of mind in the collected works. The concentration at the others mind produces the knowledge of the same. If the saṃyama is made in the form of the body, it becomes invisible to others. The restraint of strength helps to have the strength like Hanumat. The concentration in the sun gives the knowledge of universe, and the concentration in the moon gives the knowledge of formation of the stars.[2]

The saṃyama in dhruva produces the knowledge of its motion, and the saṃyama in own self produces the knowledge of puruṣa. Similarly, in the circle of nave the knowledge of formation of body can be acquired. The saṃyama at the neck region stops hunger and thirst. The concentration at the kūrma (vein) makes one motionless. The saṃyama at the sky of the body gives one strength for going to the sky.

Vibhūti as described in the Pātañjalayoga.

After performing discipline in the three pariṇāmas, the devotee can have the direct knowledge of the past and future materials.[3] All the inanimate materials are of the nature of pariṇāma. There are three stages of pariṇāma—dharma, lakṣaṇa and avasthā. One should observe discipline in these three pariṇāmas.

Here doubt arises—visibility of the matter relating to saṃyama is only possible but not of other matters. Here the subjects of saṃyama are three pariṇāmas. But how the knowledge of past and future is possible by it ? The solution is that the saṃyama in these three pariṇāmas makes to observe past and future. As during observation of a pot it comes to the knowledge and at the same time its form and colour also can be known, likewise during observance of discipline in the three pariṇāmas one can have the knowledge of the pariṇāmas together with present and past existing in it. If one observes discipline in the word, meaning and the divisions of suffixes,he can get the power to understand the languages of all the creatures.[4] The common people can not divide the words, meaning and the suffixes, because these remain connected very closely with each other. But the devotee can directly have the knowledge of the division of word, meaning and suffix after performing saṃyama on them.

2. Ibid., 1/69.
3. Yogasūtra, 3/16, pariṇāmatrayasaṃyamād atītānāgatajñānam.
4. Ibid., 3/17.

In this way the devotee can have the knowledge of the words spoken by crows and others.

The knowledge of previous birth can be attained by controlling the innate feeling.[5] After observing saṃyama in the pratyaya it can be known and the knowledge of others' mind can be attained. According to the derivation, pratīyate'rtho'neneti pratyayaḥ—pratyaya means mind. "The saṃyama in the form of the body makes the strength of its form bewildered. As a result the body becomes out of sight and the devotee can disappear".[6]

The body of five elements has five qualities—form, taste, scent, touch and sound. The five sense-organs, such as, eye, tongue, nose, skin and ear accept one quality each. Like the form if the devotee performs saṃyama on taste, scent, touch and sound, he can obstruct the facility of other sense-organs from obtaining these things.

The karman has two varieties—sopakrama and nirupakrama[7]. The work which gives fruit very soon is known as sopakrama, but that gives the result late is nirupakrama. Observing saṃyama in these deeds the devotee can get the knowledge of death. He also knows what work will give what fruit and when. Sometimes the death can be realised by ariṣṭa, i.e., opposite sign. The ariṣṭa denoting death has three varieties—spiritual, elemental and supernatural. "Performance of saṃyama in friendship, pity and gladness gives strength."[8] The strength of elephant can be acquired by saṃyama in strength. By introspecting the enlightened attitude one can have the knowledge of minute things remaining at a distant place.[9]

The saṃyama in the sun, the cluster of heat, produces direct knowledge of whole of the universe. The saṃyama in the moon originates the knowledge of the position of all the stars. If the devotee performs saṃyama in the immovable light dhruva, he can acquire knowledge of the movements of the stars. If saṃyama is observed in the nave-circle, the knowledge of formation of the body can be acquired. The saṃyama in the hole of the neck makes the devotee devoid of hunger and thirst. The saṃyama in the vein kūrma produces mental and physical firmness. The saṃyama in the halo shows the eman-

5. Ibid., 3/18.
6. Ibid., 3/21.
7. Vyāsabhāṣya, p. 315, karma dvividhaṃ sopakramaṃ nirupakramaṃ ca.
8. Yogasūtra, 3/23, maitryādiṣu balāni.
9. Ibid., 3/25.

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cipated person.[10] There is a hole in a place between the forehead and head which is named as brahmarandhra. It is lustrous and connected with suṣumnā vein. After observing saṃyama in this spot the devotee can see the emancipated person traversing between the earth and the sky and also can hear his address.[11] The mind can be seen after performing saṃyama in the heart. The body is the residence of soul and the supreme soul. Here there is a heart-path in the form of a lotus bent downwards. That is the residence of vijñāna.[12] The knowledge of the supreme being arises by observing saṃyama in conscience as such. After having the knowledge of the supreme being one succeeds in prātibha, śrāvaṇa, vedana, ādarśa, āsvāda and vārtā.[13] After decay of innate feelings related to work which is the cause of worldly bindings and after acquiring the knowledge about the movement of own mind through the paths of vein, the mind of the yogī attains capability for entering into other's body. If the devotee performs saṃyama in the udāna vāyu, he remains disentangled with water, mud and thorn. The saṃyama in the samāna vāyu makes the body of the yogī lustrous. The saṃyama in the relation between ears and the sky provides the yogī with celestial ears. The saṃyama in the relation between the body and the sky makes the yogī capable for going to the sky. Observance of saṃyama in the five forms, such as, sthūla, svarūpa, sūkṣma, anvaya and atharvattva helps the yogī to win the materials of this world.[14] The eight types of treasures such as, aṇimā, laghimā, garimā, mahimā, prāpti, prākāmya, īśitva and vaśitva can be obtained from bhūtajaya. At the same time physical treasure can also be obtained. The yogī gains his lucidity ; he becomes most powerful and his body becomes as strong as the thunderbolt.[15] Observance of saṃyama in the form of five sense-organs, such as, grahaṇa, svarūpa, asmitā, anvaya and arthavatva helps to win the sense-organs. As a result of winning over the sense-organs, the devotee acquires three achievements—manojavitva, vikaraṇabhāva and pradhānajaya. Manojavitva is based on body. By it the

10. Ibid., 3/26-31.
11. Vyāsabhāṣya, p. 330, siraḥ kapāle'ntaśchidraṃ prabhāsvaraṃ jyotiḥ tatra saṃyamāt siddhānāṃ dyāvāpṛthivyor antarālacāriṇāṃ darśanam.
12. Ibid., p. 331, yad idam asmin brahmapure daharaṃ puṇḍarīkaṃ veśma tatra vijñānam.
13. Yogasūtra, 3/36.
14. Ibid., 3/44, sthūlasvarūpasūkṣmānvayārthavattvasaṃyamād bhūtajayaḥ.
15. Ibid. 3/46, rūpalāvaṇyabalavajrasaṃhananatvāni kāyasampad.

body can move as first as the mind.[16] Vikaraṇabhāva is the success of the sense-organs. By this achievement the sense-organs can move at any spot at will without the human physique.[17] Control over all the universe with its manifestation is pradhānajaya.[18] All these three achievements are known by the name madhupratīka in the yogaśāstra. If the devotee observes saṃyama in the division of prakṛti and puruṣa he becomes omniscient. He can acquire the knowledge of the animate as well as the inanimate.[19] Saṃyama in the moment and its orders produces the knowledge of conscience.[20]

Patañjali has mentioned the result of saṃyama starting from bulky to the minute material. First he has mentioned the achievements relating to the inanimate objects, then the achievements which are related to the knowledge of the distinction between animate and inanimate. At last achievement of the knowledge of conscience has been mentioned. Through the practice of yoga the above achievements can be acquired by the devotee, but one seeking salvation should not pursue after these sanctifying graces, because after attainment of these graces, he gets attracted to them and becomes deviated from his ultimate object. Patañjali himself mentioned that even after invitation by the gods, the devotee should not be proud of and attracted to the worldly materials. At this he again gets entangled to the cycle of this universe.[21]

Through the power of yoga the toil of mind disappears and the conscience blooms completely. Thought becomes pure and concentrated. A person acquires the power of self-analysis. Through the power of yoga the devotee succeeds in determination. The determined yogī can do whatever he likes to do. The *Yogatattvopaniṣad* says that the capability of the devotee's mind becomes firm. He can acquire the achievements like celestial ears, celestial eyes, celestial speech, desired beauty, power of disappearance and transforming of

16. Yogabhāṣya, p. 348, kāyasya anuttamo gatilābho manojavitvam.
17. Ibid., videhānām indriyāṇām abhipretadeśakālaviṣayāpekṣo vṛttilābho vikaraṇabhāvaḥ.
18. Ibid., sarvaprakṛtivikāravaśitvaṃ pradhānajaya.
19. Yogasūtra, 3/49, sattvapuruṣānyatākhyātimātrasya sārvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca
20. Ibid., 3/52, kṣaṇatatkramayoḥ saṃyamād vivekajaṃ jñānam.
21. Ibid., 3/51.

iron into gold by smearing stool.[22] By the power of yoga the devotee can go up and wander in the sky.[23] The *Yogavāśiṣṭha* also mentions the achievements like going to the sky etc.[24]

The greatness of yoga.

The greatness of yoga is superior to the greatness of modern science. Like the scientists the yogīs are also the harbinger of social prosperity and harmony. As the scientists after various observations and experiments in the laboratory present many beneficial discoveries before the people, similarly the yogīs also through the power of yoga make themselves strong and stout, produce expert citizens well-versed in all the arts and thus serve a great benefit of the country and the society. There is no doubt that this production of the yogīs is always true, quiet and beautiful. The yogīs try to unfold the mystery of this universe and thus acquire knowledge of very minute objects. The scientists are complacent after establishing their supremacy over the superficial strength of the universe, but the yogīs do not get satisfaction with this only ; they gradually bring the profound strength of the universe under their control. The yogīs attain the state of samādhi with the help of yoga and collect huge gems of achievements for this world. Thus the yogīs are always the builders of country.

The huge property, stupendous learning, rich literature, beautiful and attractive body, keen intellect, pleasant place, unending accomplishment and the process of minute analysis etc., all become useless if devoid of health. So the body should be kept sound by practising yoga. The yoga makes the body fit and strong, the mind pure and fresh. The yogī spends his natural life by residing in a sacred place ; he eats pure food, drinks pure water, takes pure air, searches after the right path, accepts the mystery of life by the rays of the sun, and makes himself free from mental anxieties. The human life is difficult to obtain. This body is the means of performing worldly and spiritual works. It is mentioned in the *Yogaśikhopaniṣad* that this body is the residence of Śiva. It is the cause

22. Yogatattvopaniṣad, 73-74,
yathā vā cittasāmarthyaṃ jāyate yogino dhruvam /
dūraśrutir dūradṛṣṭiḥ kṣaṇād dūrāgamas tathā //
vāksiddhiḥ kāmarūpatvam adṛśyakaraṇī tathā /
malamūtrapralepena lohādeḥ svarṇatā bhavet //

23. Ibid., 75, khe gatis tasya jāyeta saṃtatābhyāsayogataḥ.

24. Cf. Yogavāśiṣṭha,
anātmavid amukto'pi nabhoviharaṇādikam /
dravyakarmakriyāḥ kālaśaktyā prāpnoti rāghava //

of proving fulfilment to all the corporeals. For the development of men there are requirements of pure veins, pure blood, strong bone-marrow and nerves, strong nervous system, unerring knowledge and pure semen. All these can be obtained by yoga. Through brahmacarya vigour can be obtained and the pure semen in body produces celestial lustre or electrical power. The semen settled in the body moves upward by the process of yoga and after forsaking its superficial form it gradually attains the extremely minute form. Then it mixes with the mahābindu remaining in the centre of thousand-petal lotus. In this way after diverting bindu from the worldly materials if it is employed in the path of brahman, then emancipation can be attained. There is no other practical means equal to yoga. Internal beauty is greater than external beauty. Through the practice of yoga internal beauty can be developed. Śaṅkarācārya writes in the *Sadāsārastotra*—

"deho devālayaḥ prokto devī devo nirañjanaḥ
ācitaṃ sarvabhāvena svānubhūtyā virājate."

If the spiritual practices are made in the proper way, the body surely is transformed to god Nirañjana. As the reflection is clearly visible in the transparent mirror, in the tranquil mind caused by sound body, all works become successful. Thus the saying of Kṛṣṇa, "yogaḥ karmasu kauśalam" becomes true. The yoga provides strength to men for performing works. Work is the vital thing of human life.

The *Yogakalpadruma* says—knowledge can be attained from yoga, religion is also attainable from yoga. Yoga is the supreme penance. That stage which is attainable by yoga, can not be obtained by the brāhmaṇas through severe austerity, prayer and performance of sacrifice.[25] The intelligent persons should practise yoga only with a view to get rid of the bindings of this world.[26] "The knowledge of brahman is the cause of emancipation. But it can not be produced in the restless mind. This restlessness of intellect can not be stopped without yoga. Hence yoga should be practised".[27]

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25. Yogakalpadruma, p. 33, yogāt saṃprāpyate jñānaṃ yogād dharmasya lakṣaṇam /
yogaḥ parāṃtapo jñeyas tasmād yuktaḥ samabhyasᵉt //
na ca tīvreṇa tapasā na svādhyāyair na cejyayā /
gatiṃ gantuṃ dvijāḥ śaktā yogāt saṃprāpnuvanti yām //

26. Yogatattva, pp. 34-35, kriyājālāny anekāni prabhavanti na muktaye /
yogam evābhyasen nityaṃ budhā mokṣāya kevalam //

27. Yogakalpadruma, p. 31, jñānaṃ vadantīha vimokṣakāraṇam
taj jāyate naiva vilolacetasi /
laulyaṃ na yogena vinā praśāmyati
tasmāt tadarthaṃ hi yateta sādhakaḥ //

It is said in the *Yājñavalkyasmṛti* "the main object of sacred deeds, control of sense-organs, non-violence, austerity and study of the vedas is to unite with the supreme spirit by yoga".[28] The brahman can be realised by the yogī himself as the happiness of intercourse is realised by husband and wife. As a born blind has no knowledge of the form of a pitcher so a man without yoga can not have the enjoyment of brahman.[29] It is mentioned in the *Śvetāśvataropaniṣad* that "keeping the head, neck and chest straight, the body motionless and the sense-organs moderated by mind, the yogī crosses the streams of joy and sorrow, life and death and other fears with the help of the boat in the form of oṃkāra".[30] "Salvation can be attained by the knowledge of self. But knowledge can not be produced without yoga. Success can be attained after practising yoga for ever".[31] According to the *Kūrmapurāṇa* as quoted by the *Yogakalpadruma*, "by the fire of yoga all the sins burn to ashes and the celestial knowledge arises in mind. The knowledge brings unattainable salvation".[32]

"Yoga is the best medicine for those who are being tormented in this world."[33] "Kaivalya can be attained by the knowledge of supreme. This knowledge is a form of yoga, because the dry knowledge devoid of yoga can not be the cause of emancipation."[34] "The man who performs meditation in ātman after considering the worldly illusions and the soul as true becomes free from the bondage of this world. But he who is indirect speaker or hearer of spiritual knowledge can not be free from this world's bondage".[35] "The intellectuals should not spend his whole life in the dry debates of the scriptures. As the word of light can not dispel gloom, the word of scriptures

28. Yājñavalkyasaṃhitā, 1/8.

29. Yogakalpadruma, p. 34, svasaṃvedyaṃ hi tad brahma
kumārī strī sukhaṃ yathā /
ayogī naiva jānāti
jātyandho hi ghaṭaṃ yathā //

30. Śvetāśvataropaniṣad, 2/8.

31. Skandapurāṇa as quoted in Yogakalpadruma, p. 35.

32. Kūrmapurāṇa as quoted in Yogakalpadruma, p. 35.

33. Garuḍapurāṇa as quoted in Yogakalpadruma, p. 36.
bhavatāpena taptānāṃ yogo hi paramauṣadham.

34. Yogatattva, p. 35,
tattvajñānena kaivalyaṃ jñānaṃ yogamayaṃ tathā /
vinā yogena yaj jñānaṃ naiva tan mokṣakāraṇam //

35. Yogakalpadruma, p. 36.

also can not bring emancipation."[36] The Ṛgveda says, "no sacrificial work of the learned becomes fulfilled without yoga. That is only engaged with duties".[37]

The aim of yoga is the union between the individual soul and supreme soul. Yoga is the cause of all the austerities and it is the best of all. It is said in the *Yogatattvopaniṣad*, "by reading and hearing yoga all the sins can be destroyed". The only path in this world is yoga. It has been uttered by god Śaṅkara—"through the study of many books on logic, grammar etc., men get fastened in the chain of the scriptures and thus become perturbed"[38]. "By churning the four vedas and all the scriptures the yogīs drink its main portion, but the remnant (takra) is for the paṇḍitas." All the creatures are encircled by the illusory nets of joy and sorrow. The yoga is the only way that can make them free, dispel the illusions, destroy birth, death, old age and disease and cross the death. Emancipation can be attained by no other way except the practice of yoga. The great yogī Śiva says—"O supreme goddess, how knowledge devoid of yoga can bring emancipation".[39]

It is mentioned that when the mind gets purity with the help of yoga, the spiritual knowledge manifests and it can be acquired in one birth. So yoga should always be practised by the devotees. There is no greater virtue than yoga, no other prosperity is there greater than that of yoga. Nothing is minute than yoga, and nothing is superior to yoga. The yoga is the greatest mental strength. The *Mahābhārata* says, "there is no other knowledge equal to sāṃkhya and no other strength is there equal to yoga".[40] The *Kaṭhopaniṣad* mentions that "a loose character, one having a restless mind, one devoid of meditation can not attain brahman".[41]

Since ancient times the search for spiritual knowledge is being made by thinkers. The yogī makes his mind and sense-organs controlled by the knowledge

36. Yogatattva, p. 35, śuṣkaśāstravivādeṣu naivāyuḥ kṣapayed budhaḥ /
na hi dīpakavārttāyām andhakāro vinaśyati //

37. Ṛgveda, 1/18/7.

38. Yogabīja, 8, anekaśatasaṃkhyābhis tārkavyākaraṇādibhiḥ /
patitāḥ śāstrajāleṣu prajñayā te vimohitāḥ //

39. yogahīnaṃ kathaṃ jñānaṃ mokṣadaṃ bhavatīśvari.
See Yogatattvopaniṣad, 14. Yogaśikhopaniṣad, 1/13,
and Yogabīja, 18.

40. Mahābhārata, XII/316/2, nāsti sāṃkhyasamaṃ jñānaṃ /
nāsti yogasamaṃ balam //

41. Kaṭhopaniṣad, 1/2/24.

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of yoga and strives to have the spiritual knowledge. It is impossible to have the knowledge of brahman by material observation. So the practice of yoga is the must. When the mind becomes pure by the yoga practice, the reflection of soul can be seen in the mirror of heart. All the knots of human mind get opened, and he reaches to such a high peak where spiritual thinking is possible. Yoga provides all fulfilment, removes illusions, death and birth, unhealthy condition of body and provides happiness.

The yogī having a pure mind by the practice of yama, niyama etc. can do everything as desired. The binding of the superficial body and the minute body becomes loose by yoga. Then he can have the knowledge of the veins of human body and the process of entrance and exit in the minute body. Thus forsaking his own body the yogī can enter into the body of others at his own will. 'After the control of the samāna vāyu, the yogī becomes lustrous'.[42] After observing saṃyama in the instincts of the previous birth he can have the knowledge of previous birth, and observing saṃyama in the later birth he acquires the knowledge of the later birth.[43] Observing saṃyama in bhūta (matters) the yogī can keep the world under his control. At the influence of the sattva quality when the rajas and tamas qualities disappear and the mind becomes pure, there arises a full intellect named ṛtambharā. When the devotee can realise completely the exposed nature of yoga produced from the five vital elements, his fear from disease, old age, death etc. disappears; because his body always remained filled with the fire of yoga. His body becomes light. He completely comes round and his desires disappear. His complexion becomes bright and lustrous. His sound is sweet. A sweet fragrance is discharged from his body, and the quantity of his stool and urine is largely diminished.[44] "By yoga all the diseases of yogī disappear, his uneasiness of body gets destroyed. The moon showers its beams on him. The fire of the body attracts seminal fluid through wind, thus makes his body soft. He becomes as speedy as wind, omniscient, and possessor of beautiful complexion. He acquires the power to go to the sky".[45] "By the practice of yoga, ahaṃkāras, the causes of sorrow are destroyed and śamas originate. Thus darkness as the cause being destructed there is no sorrow".[46] "The yogī cuts off all the veins in this life by the

42. Yogasūtra, 3/40, samānajayāj jvalanam.
43. Ibid., 3/18, saṃskārasākṣātkaraṇāt pūrvajātijñānam.
44. Śvetāśvataropaniṣad, 2/12-13.
45. Yogaśikhopaniṣad, 1/146-148.
46. Yogabīja, 46/47.

sword having power like fire and sharpness like yoga".[47] After purification of his veins the body of the yogī becomes light and graceful. The fire of belly blazes aflame and he becomes emaciated. Having attained success in aṇimā etc., the yogī traverses all the worlds. Sometimes he assumes the form of god at his wish and goes to heaven ; sometimes he assumes the form of man or a yakṣa or at his desire he assumes the form of lion, tiger, elephant etc.[48] "The yogī possesses an emaciated body, a pleasant face, pure sight. He hears nāda, free from all diseases, observes undivided brahmacarya having an aflamed fire of belly".[49] "The yogī can see the lustrous brahman bright as the light with the help of spiritual knowledge. Thus after knowing the immovable, pure, unborn and all-knowing supreme spirit the yogī becomes free from all bindings".[50] "As the sun withers away all types of water from this earth, as fire eats everything, the yogī enjoys all material objects, and yet he remains the pure."[51] "The yogī obstructs the old age by attracting the apāna wind upward and keeping the breath below the neck, and he appears as a young man of sixteen".[52]

The yoga has been given the highest place in every sphere of Indian austerity. In dharma, artha, kāma and mokṣa of human life the yoga has got its supremacy in all sides. No austerity dissociated with yoga may attain desired object. It is due to ignorance that human mind naturally becomes extrovert. Only by yoga such an extrovert mind may be turned introvert. The concentration of mind is an essential point whether it may be the path of action (karman) or the path of knowledge (jñāna) or the path of devotion (bhakti), or any other path. Unless the mind becomes concentrated and controlled the hope for success is fruitless. After

47. Kṣurikopaniṣad, 16. yoganirmaladhāreṇa kṣureṇāmalavarcasā /
chinden nāḍiśataṃ dhīraḥ prabhāvād iha janmani //

48. Yogatattvopaniṣad, 109-110.

49. Śāṇḍilyopaniṣad, 1/31.

50. Śvetāśvataropaniṣad, 2/15, yadātmatattvena tu brahmatattvam
dīpopameneha yuktaḥ prapaśyet /
ajaṃ dhruvaṃ sarvatattvair viśuddham
jñātvā devaṃ mucyate sarvapāpaiḥ //

51. Akṣyupaniṣad, 6. yathā raviḥ sarvarasān prabhuṅkte
hutāśanaś cāpi sarvabhakṣaḥ /
tathaiva yogī viṣayān prabhuṅkte
na lipyate puṇyapāpaiś ca śuddhaḥ //

52. Śāṇḍilyopaniṣad, 1/30.

concentration of mind, the external procedure of austerity can be accomplished. When this concentration gradually enhances the existence of this external world slowly disappears and only the realisation of own nature exists. The fulfilment of yoga becomes possible only when the soul can perceive nature of its own god. The yoga inserts into one, the complete form of the whole life. Yoga is the union with the supreme being.

The yoga philosophy is the soul of Indian aryans, the primary matter of the vedas and the extension of the upaniṣads. Whatever may be the aim of yoga,—treatment of disease, gaining a good health or spiritual realisation, the devotee must control the soul. The yoga is the science of strong life. The prāṇāyāma is the best way to enhance the flow of strength inherent in a man, and it is a part of yoga. Emphasis has been given on the point of practice in yoga in comparison with the conclusions. In spite of that it is necessary to have the knowledge of philosophical reality. In the yoga there are various references to introspection. All these have a common object and that is more advancement of introspection of the devotee. In the process of restraint in yoga, the devotee can have the realisation of many minute spiritual feelings. He can perceive the smallest circle and particle of strength lying in the body. Every man has minute level of consciousness lying with him. This consciousness approaches towards reality step by step. Every level of an individual mind has its relation with a circle. This circle remains settled in the sūkṣma śarıra of a man. This circle tries to lead the consciousness above material surroundings. The yoga is related with that circle. The primary aim of yoga is to lead the consciousness of the devotee to the highest stage of mind and to awake the secret and small particle of strength lying with him. When the consciousness of the devotee reaches that stage with the help of yoga practice, the circles lying in the body automatically awake.

The yoga is the total practical process of the culture of self. It is a practical science. With the help of it development of body, mind and soul is possible. After driving away the sense-organs from this material world, the mind becomes more concentrated. The yoga provides the soul with immortality. With the help of yoga the mind and its actions are restrained. Thus yoga is a path—the entrance-gate of which is the heart of men. The yoga provides completeness, peace and happiness for ever. By it one can attain more strength, vigour, long life and good health. Yoga converts the animality to supernatural feeling. Through the practice of yoga men can restrain their

own emotion and attachment and as a result they can remove their greed and their restlessness of mind. There are three vital elements of attaining yoga—purity, concentration and emancipation. The meaning of purity is removing of the impediments which obstruct the strength of our existence in the elemental, moral and mental forms. The meaning of concentration is to lead the power of existence to the highest stage in mind for attaining a determined object. Emancipation means making one's own self free from narrow and woeful knots of strength which are working in our nature in a limited and false radius.

All strength get together with the help of yoga. The spiritual strength in a man lies in the back-bone (spinal cord) which reaches upto head. The head is its door. The whole of the body is being controlled from this place, and fosters it as well as destroys it. The cause of creation is known as Brahmā, the strength of preservation is Viṣṇu and the strength of destruction is Śiva. Thus Brahmā, Viṣṇu, Śiva and other gods reside in our body. The strength becomes enhanced by yoga and the devotee's power of imagination mingles with the strength of god and performs the deeds.

By the power of yoga the devotee begets high merit and keen intellect. He gets long life and even in old age he remains physically fit. The body becomes healthy, pure and clear or lucid. In yoga this lucidity has a particular value. It is not only limited in the eternal materials. The yoga provides strength also in internal, mental and meditative lucidity. Until and unless internal, mental and meditative lucidity is gained, the devotee can not obtain his object. After obtaining purity the devotee becomes pleased and he develops his personality. The detached strength of body and mind is set together and removes the obstacles of development of personality. The total development of personality is possible by yoga alone. The restless life of men becomes controlled by yoga. So it can be said that yoga is for the good of human beings, and humanity is connected with yoga. Yoga is such a science that proceeds together with materials, life and consciousness, and it works as a dam on material and spiritual slopes. It is such a high stage where the sense-organ of knowledge becomes obstructed. According to Śaṅkarācārya, 'yoga is the means of attainment of the unattainable.'[53]

Yoga is the cream of Indian philosophy. The individual soul is a part of the supreme soul. Common people engrossed in ignorance understand the

53. Śrīmadbhagavadgītā, Śāṅkarabhāṣya, 9/22,
yogaḥ aprāptasya prāpaṇam.

unreal world as real. The truth can be found out if the cover of ignorance is removed by yoga. A yogī feels no attachment in any material. So he can perform every work with detachment. Though this work is very tough, yet a great change in men is possible through practice and apathy. He acquires power to perform work with detachment. Only the yogīs can do such works. He dedicates all the works to god. It is said in the Gītā,[54] 'yogī is greater than an ascetic. He is greater than one having knowledge of the śāstras but performing works with desire'. Even in the vedas yoga has been praised.[55]

The sufferings from ignorance disappear if yoga is performed for long time with due respect. Only by a pure mind the ātman can be realised. From yoga the knowledge of conscience arises which is also known as tāraka knowledge. By it kaivalya can be attained. After attainment of kaivalya sorrow totally disappears. Then the creatures do not suffer from rebirth, death, old age and diseases.

The yogī determines himself by yoga and ascertains as to what things are remaining at what place inside body. Then he starts to analyse the mental stages. The common people keep their bodies steady with the help of yoga and after performing their duties build the society and protect the country.

Yoga in modern atmosphere.

For last few years people have taken interest in yoga. They have judged yoga from different perspectives, and thus different doubts and errors are found at present. In fact yoga is a part of the system of Indian philosophy, culture and society. But the cause of errors is that at that time it was very difficult to ascertain yoga and its aim. At present the westerners attach importance on yoga.

Yoga is the philosophy of life. Its aim is not only the development of physical strength, but also complete manifestation of personality, attainment of place and winning of self. In ancient times the art of yoga was developed to the highest degree, but in the later period it was on the verge of extinction due to lack of study, teaching and practical application. Recently the people have been showing their interest and eagerness to know about yoga. In this world where there is sufficient happiness and wealth due to advancement and modernisation, there may be found anxiety, displeasure and different mental

54. Ibid., 6/46.

55. Ṛgveda, 1/5/3.

disturbances in human life. Due to such mental diseases, human life has now turned to be very painful. So a number of afflictions and diseases increased. In this disturbance people have been attracted to Indian culture and preaching of yoga, its development and teaching have been started. Different institutions have been preaching the secrecy of keeping the body fit and healthy by different yogic means. The diseases are treated there with the help of various āsanas. The doctors have made a chart of āsanas, prāṇāyāma and ṣaṭkarma as well as the diseases to be treated by these.

In fact yoga which is being practised now-a-days, is only a part of yoga. Men are practising āsanas, prāṇāyāmas and different mudrās, but they are not having a complete result. The reason is that men become satisfied by the superficial actions of these āsanas etc. They have no knowledge of minuteness and aim of the mudrās. In yoga it is necessary to combine the minute and superficial activities. Now there are some persons who declare themselves as yogīs for having their capacities to sit in an āsana for long hours, stop their nervous system, keep themselves confined under ground for some days. But they are incapable of having the knowledge of brahman. Through practice they do acquire some power which after exhibiting in front of people attract them. Such an attitude is rather negligence to yoga. If all parts of yoga do not get exposed, the tradition and magnanimity of Indian yoga will perish.

Our society is perilous at present. The fraternity among people has disappeared. One seldom thinks another as his friend. The only way to get rid of this trouble is performance of yoga. Through performance of yoga when the morality and virtuous practices evolve, such mental approaches will cease to exist. The śāstras say that the mind and the soul of men are formed according to their nature of food. It is said in the *Pāśupatabrahmopaniṣad*, "leaving aside the prohibited food generates purity in mind. After purity of mind one can have the knowledge. One who has not attained the knowledge of brahman should judge what is to be eaten and what should not be".[56] Even in the *Chāndogyopaniṣad* it is said that "purity of food generates purity of mind. By the purity of mind thought becomes firm. Having attained the

56. Pāśupatabrahmopaniṣad, 36-37,
abhakṣasya nivṛttyā tu viśuddhaṃ hṛdayaṃ bhavet /
āhāraśuddhau cittasya viśuddhir bhavati svataḥ //
cittaśuddhau kramāj jñānaṃ truṭyanti granthayaḥ sphuṭam /
abhakṣyaṃ brahmavijñānavihīnasyaiva dehinaḥ //

motionless memory, the thought created from ignorance becomes destroyed".[57] The *Atharvaveda* says "that person is virtuous whose food is being eaten by others. The gods eat that food which men eat."[58]

One who teaches yoga starts from āsana, though among eight stages of yoga āsana stands third in serial. After observing the first two stages of yoga, yama and niyama, one makes oneself pure and morally strong, and then one is entitled to practise āsana. After practising yoga in this process one can have the complete result of yoga. So in yoga which is being practised now-a-days, the yama and niyama should be included. A man should spend his life after forsaking lethargy and having his mind engrossed in purity. In this present stage of difficulty men may get rid of it and have peace only by practising yoga. The upaniṣad describes the greatness of yoga in the following manner—"vices equal to a mountain stretched for many yojanas become destroyed with the help of yoga. There is no other alternative to get rid ofit".[59]

57. Chāndogyopaniṣad, 7/26/2, āhāraśuddhau sattvaśuddhiḥ sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnāṃ vipramokṣaḥ.

58. Atharvaveda, 9/6/25.

59. Dhyānabindūpaniṣad, 1, yadi śailasamaṃ pāpaṃ vistīrṇaṃ bahuyojanam / bhidyate dhyānayogena nānyo bhedaḥ kadācana / /

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CHAPTER VII

KAIVALYA : UPANIṢAD AND PĀTAÑJALA YOGA

The meaning of kaivalya is kevalatā, i.e., detachment from the universe, crossing of all the boundaries created by ignorance. In different scriptures kaivalya has been termed as mokṣa, mukti, paramapada, attainment of bhagavatva, amṛtadhāma and nirvāṇa etc. According to the *Nirālambopaniṣad* in analysis of eternal and non-eternal material there may be found bindings in the form of affection in joy and sorrow in this non-lasting world and even in other places also. Destruction of such binding is called emancipation.[1] "Removal of the pride of creatures is emancipation"—says *Sarvasāropaniṣad*.[2]

"When the mind is active the world moves ; when it stops, it is known as mokṣa."[3] "When the knowledge is attained and the world is destroyed, the final cause can be attained then".[4] The *Amṛtabindūpaniṣad* says that the mind is the cause of bondage and emancipation. When the mind is attached with worldly materials men get tied with and when detachment is felt men proceed further towards emancipation.[5]

The varieties of kaivalya described in the upaniṣads.

According to the upaniṣads, there are two types of kaivalya—jīvanmukti and videhamukti.

Jīvanmukti.

"Jīvanmukti is a condition when a person relieved of joy and sorrow, performs his own duties remaining out of it. He is not at all attached to it".[6] "As the sky though existing remains in dissolved form, similarly the person who attains dissolution in spite of his discharging normal function is known as

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1. Nirālambopaniṣad, 1,
   nityānityavastuvicārād anityasaṃsārasukhaduḥkhaviṣayasamastakṣetramamatā-bandhakṣayo mokṣaḥ.
2. Sarvasāropaniṣad, 1, ātmano bandhas tannivṛttir mokṣaḥ.
3. Yogaśikhopaniṣad, 6/59, citte calati saṃsāro niścalaṃ mokṣa ucyate.
4. Kaivalyopaniṣad, 24, anena jñānam āpnoti saṃsārārṇavanāśanam
   tasmād evaṃ viditvainaṃ kaivalyaṃ phalam aśnute.
5. Amṛtabindūpaniṣad, 1-5.
6. Mahopaniṣad, 5/37.

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jīvanmukta. In fact he is known as jīvanmukta who is not influenced by joy and sorrow and always remains unchanged. He is ever conscious in his sleep, his mind remains disentangled like the sky in spite of his normal behaviour in the cases of anger, fear, jealousy etc. He feels no pride of authority, whether he performs duties or not. Such a person neither becomes the cause of anxiety to other nor does he get uneasiness by others. He is free from fear, laugh and intolerance. Such a jīvanmukta person though behaves in all matter, remains always pleasant and gets full satisfaction in doing good to others. He destroys all the desires of mind and remains satisfied with the supreme soul. The person in whose mind does not arise such false visible knowledge as 'this is universe', 'I am this' etc. is known as jīvanmukta".[7] The person who comes to learn the mystery of the supreme soul by the grace of his preceptor can attain kaivalya having relieved of all sins. The person engrossed in thought of brahman becomes jīvanmukta.[8] A jīvanmukta gets dejection of the material enjoyment without any performance of penances. Non-attachment with the sorrow as well as joy is the nature of jīvanmukta person. The mind of a jīvanmukta person remains free from laugh, fear, anger, desire etc. He is jīvanmukta who always forsakes the desires related to pride and remains with the supreme soul. He always introspects and having neither any desire nor negligence to the worldly materials behaves as if in deep slumber. He has a completely pure mind, engrossed in thought of ātman. He thus experiences a great peace and remains alive without any attachment to the objects. He has no desire in anger and jealousy, joy and sorrow, religion and non-religion, fruitful and fruitless. He destroys vanity and performs his duty devoid of pride, jealousy and anxiety. He always remains as witness with no attachment and he performs his work without any desire of result. He has forsaken all the thoughts regarding religion, non-religion, all desires and worldly materials. One who has left aside this manifested universe after observing it properly is known as jīvanmukta. One who tastes equally the pungent, bitter and sour food whether tasteful or not is known as jīvanmukta. One who sees equally the old age, death, danger, wealth, enjoyment and poverty is jīvanmukta. He devoid of anxiety and pleasure and having a clear intellect has neither sorrow nor joy. His mind

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7. Varāhopaniṣad, 1/15-16, 3/11-14.
8. Śukarahasyopaniṣad, 17,
   tato brahmopadiṣṭaṃ vai saccidānandalakṣaṇam /
   jīvanmuktaḥ sadā dhyāyan nityas tvaṃ viharişyasi. //

finds equity in production, preservation, destruction, development and downfall. He feels no jealousy at others, does not have any desire at any thing but enjoys only the material which is available. He is jīvanmukta who though connected with art, is devoid of art, though possesses a mind, yet is devoid of it, and who has left aside the thinking of worldly materials. The *Mahopaniṣad* says that "the person who dwells in the midst of all the wealth of this world, but remains indifferent to such wealth as if it belongs to others, is known as jīvanmukta".[9] He becomes a jīvanmukta person who engages himself in the thought of ātman with a firm belief that he is the supreme soul, unqualified ātman. The realisation that 'I am brahman', 'I am the thick form of joy' etc. makes a person jīvanmukta. It is a jīvanmukta who can say, 'I have no mind, intellect, vanity or sense-organs. I have neither body nor soul, nor illusion, desire, anger. I have no world. Nor even the penis, eyes, mind, ears, nose, tongue and hands belong to me. I have neither waking, nor dream, nor any cause. I have no time, space, material, intellect, bath, evening-prayer, god, temple, pilgrimage, service, knowledge, feet, bondage, birth, words, sun, virtue, vice, work, good, and creature, and in this way there is no touch of the three worlds in the soul.' The *Adhyātmopaniṣad* mentions the condition of jīvanmukta—"the act of combining brahman with the soul is called prajñā, prudence. A prudent is always jīvanmukta. He is jīvanmukta who sustains no egoism in his body and sense-organs. The person who can not find any division between the creatures and brahman is known as jīvanmukta." The *Adhyātmopaniṣad* further clarifies "the person whose attitude remains equal even after worship by good person and oppression by bad person is considered as jīvanmukta".[10] Through the power of dharmamegha meditation the net of desires disappears, the accumulated works of previous births in the form of virtue and vice are totally extirpated; the great sentences which could be understood indirectly at first, now brahman can be realised directly without any obstruction. Then he may be named as jīvanmukta.[11] "The undecaying manifested and latent soul is remaining at the

9. Mahopaniṣad, 2/42-62.

10. Adhyātmopaniṣad, 44-47

11. Paiṅgalopaniṣad 3/1, vāsanājāle niḥśeṣam amunā pravilāpite
karmasaṃcaye puṇyapāpe samūlonmūlite prākparokṣam
api karatalāmalakavadvākyam apratibaddhāparokṣasākṣātkāraṃ prasūyate tadā
jīvanmukto bhavati.

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inner heart. The person who always or even at the time of death meditates this ātman is known as jīvanmukta. He is fortunate and successful."[12] "When there remains no process of thought, existence or non-existence, pride or non-pride and the devotee settled at the undivided condition becomes fearless, the knots of his heart open, all types of doubt end, then he can reach the state of nirvāṇa and become jīvanmukta."[13] This condition of jīvanmukta is available by the devotee in the sixth stage of yoga. "Like the ocean devoid of ripples, like the lamp kept at a windless spot, kaivalya which is motionless, complete, devoid of existence and non-existence becomes manifested to him whose determination is destroyed. Emancipation lies with him. So emancipation is available if the supreme soul can be meditated after forsaking existence and non-existence. One should attain jīvanmukti by forsaking knowledge and to be known, meditation and to be meditated, object and non-object and visible and invisible again and again in all stages."[14] Jīvanmukta possesses supernatural qualities is devoid of old age and connected with piṇḍa.[15] "The powerful *śiva*-incantation originates from mūlādhāra. Rare is both the bearer and the speaker of it. It is called pīṭha. It is perceivable and nādaliṅga. At its realisation the devotee becomes jīvanmukta."[16]

Videhamukti.

The second stage of kaivalya is videhamukti. When the body of jīvanmukta is destroyed in course of time, he attains videhamukti as the movement of air stops. "During the state of videhamukti there happens neither prosperity nor downfall, dissolution. This condition excels existence and non-existence. It does not remain afar. In this condition there remains no egoistic attitude and selfless attitude. Depth and motionlessness can be felt at that time.

12. Ibid., 3/2-3.
13. Akṣyupaniṣad, 39-40,
    yatra nāsan na sadrūpo nāhaṃ nāpyanahaṃkṛtiḥ /
    kevalaṃ kṣīṇamananam āste dvaite'tinirbhayaḥ //
    nirgranthiḥ śāntasaṃdeho jīvanmukto vibhāvanaḥ /
    anirvāṇo'pi nirvāṇaś citradīpa iva sthitaḥ //
14. Maṇḍalabrāhmaṇopaniṣad, 1/4, tallakṣyaṃ śuddhātmadṛṣṭyā vā yaḥ paśyati sa eva brahmaniṣṭho bhavati....jīvanmuktidaśāyāṃ svayam antarlakṣyo bhūtvā paramākāśakhaṇḍamaṇḍalo bhavati.
15. Yogaśikhopaniṣad, 1/159-161.
16. Maṇḍalabrāhmaṇopaniṣad, 2/5-6.

There is neither any existence of light nor darkness. There only exists the inexplicable form.

The *Tejobindūpaniṣad*[17] elaborately describes the condition of videhamukti. The brahman in form, quiet-souled, connected with the joy of brahman, clear in form and the great mute is named as videhamukta. One who does not even think that one is the all ātman or soul, equal soul, pure soul, transcendental soul etc., or the object soul, beautiful soul, joyous soul, emancipated soul, but only remains settled in the illuminating form of brahman, is known as videhamukta. In fact, the person who even forsakes the idea that 'I am brahman' and has his heart filled with joy is videhamukta. He is known as videhamukta whose mind is free from the ideas like the following—the thing which exists after leaving aside the idea everything is existing, everything is not existing ; I am brahman, I am not brahman ; I am only the form of joyous existence ; I do not touch the soul ; nothing is truth ; the supreme soul is beyond qualities ; the soul is connected with the earth ; the soul has no division of time, space, thing etc. ; there is no existence of I, you, he, this, that ; soul of time is devoid of time ; that empty soul, minute soul, universal soul is devoid of universe ; I am only the supreme soul, only the form of knowledge, only the form of existing soul ; there is no other division of world ; where are the creatures, the speech of god, the scriptures and where am I ; this is the consciousness ; I am also consciousness. He, who is only consciousness, satisfied with the own soul, sitting in happiness and is undivided soul devoid of atom and superficial objects, the supreme eternal joy, is known as videhamukta. He is videhamukta who is devoid of all thoughts of individual soul and supreme soul, who possesses the form of free and not free, bound and emancipated, divided and undivided, all and non-all, non-pleasure and pleasure and also devoid of all these forms. A videhamukta is one who is devoid of eternity and non-eternity, śama, dama etc., emancipation, minute and superficial figure, causes, turīyas and also devoid of five koṣas of anna, prāṇa, mana, vijñāna and ānanda. One should move along one's own ātman after observing it, knowing it, enjoying the own ātman and keeping it sound and also after satisfaction with the own soul. In this way enjoyment with soul makes one videhamukta.

One should gather knowledge of individual soul and supreme soul and should realise the truth that 'I am that supreme brahman'. "As the sun shines

17. Tejobindūpaniṣad, 4/33-79.

in the sky similarly the soul exists in the sky of body and the power remains in between two bows of the brahmarandhra. The person who perceives the ātman in himself and dissolves the mind in it can attain kaivalya."[18]

The nature of Kaivalya according to Pātañjalayoga.

The union between the seer and the scene is the cause of sorrow.[19] "Ignorance is the cause of this union".[20] The knowledge of universality in non-universality, purity in impurity, happiness in sadness, and ātman in non-ātman is ignorance. So long the instincts like anger, malice etc., originate from ignorance, the bondage of this world does not disappear. Though the person is free and devoid of reaction, he forgets his own nature due to ignorance, and experiences sorrow. "Due to the lack of ignorance, there is lack of connection. That is hāna. That is the kaivalya of the seer".[21] When due to lack of ignorance the connection of intelligence with person stops, the person devoid of intelligence can not get enjoyment. This total deprivation of sorrow is kaivalya. The person understands the temporary intelligence as if his own, and supposes the joy and sorrow as if his own which have been achieved by intelligence. It is false knowledge. When the person realises by true knowledge that I am different from intelligence, it is vivekakhyāti. This vivekakhyāti which is devoid of false knowledge helps to attain paravairāgya. This vivekakhyāti is the means to destroy sorrow. A total detachment from sorrow is emancipation. In fact, the person is always pure and conscious , but due to ignorance impurity is produced in it. So the purity and equality in person is secondary. When this rituality stops, the person can settle in his own nature and only the person remains in existence. This is kaivalya. When there is lack of ignorance due to knowledge of conscience, the mind also gets dissolved in its own cause. The mind is the refuge of sorrow. When there remains no mind and thus the sorrow remains no more, the person settles in his own kaivalya nature. This is salvation.

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18. Dhyānabindūpaniṣad, 104-105,
tadātmā rājate tatra yathā vyomni divākaraḥ /
kodaṇḍadvayamadhye tu brahmarandhreṣu śaktitaḥ //
svātmānaṃ puruṣaṃ paśyen mānas tatra layaṃ gatam /
* * * *
ya eva vedā puruṣaḥ sa kaivalyaṃ samaśnute //
19. Yogasūtra, 2/17.
20. Ibid., 2/24, tasya hetur avidyā.
21. Ibid., 2/25.

Patañjali mentions the nature of kaivalya in the yoga philosophy—"dissolution of the qualities in their own causes which are devoid of utility to the person, or settlement of the person in his own nature is kaivalya".

The guṇas always remain active for accomplishing the need of enjoyment and emancipation of the puruṣa. These qualities are transformed to body, sense-organs and intelligence etc., for success in enjoyment of the puruṣa concerned. When the enjoyment is completed, the qualities dissolve into their cause. This dissolution of the three qualities, mahattattva etc., having their relation of cause and action has been mentioned in the sûtra by the word pratiprasava. After pratiprasava of the qualities the puruṣa gets rid of upādhi mind and he is firmly established in consciousness. So the pratiprasava of the qualities has been named as kaivalya.

It may be mentioned here that the puruṣa, in fact, can not be tied up or emancipated, but the mind is the object that can be tied up or made free. Action, enjoyment of material, realisation of absolute, vivekakhyāti, knowledge etc., are the nature of mind. Practically, the bondage and emancipation is meant for the mind.

The variety of kaivalya.

The kaivalya is admitted of two types, e.g. jīvanmukti and videhamukti.

Jīvanmukti.

During the practice of yoga when there arises the knowledge of conscience in the mind of the devotee, the individual self appears as though different from intelligence. At the final stage of this realisation one can attain the state of jīvanmukta. A modern scholar describes the initial stage of asaṃprajñāta samādhi of jīvanmukti in the following manner :—"The jīvanmukta has risen upto the stage of svarūpāvasthāna, but this stage has not become firmlyr ooted as yet. Hence, the jīvanmukta will have to make efforts to attain this svarūpāvasthiti permanently. Vṛtti should not rise (even for a moment) either spontaneously or by efforts. This is the first stage of asaṃprajñata samādhi or the stage of jīvanmukti according to sāṃkhyayoga. How long this stage will continue will depend upon prārabdhakarma."[22] During the stage of jīvanmukti the sufferings of ignorance are reduced to ashes by the fire of

22. Anima Sengupta, Sāṃkhya and Advaita Vedānta—A Comparative Study, p. 105.

knowledge. The commentator Vyāsa himself says that after disappearance of sufferings and karman, the learned becomes emancipated in his life.[23]

Though it appears that the works of jīvanmukta and that of ordinary people are the same yet there lies difference. The jīvanmukta has the knowledge of conscience. So his works are different to those of common people. Each of his works is devoted to god.

Videhamukti.

After decay of the works by enjoyment which were acquired in the previous births by the jīvanmukta the devotee becomes videhamukta by forsaking his body. It has been stated, "as soon as citta gets merged in the guṇas, the vital function too stops automatically and the yogī is separated for ever from the body. This is the stage of videhamukti according to sāṃkhyayoga." Niradhikāra citta merges into the main cause of it during videhamukti. The videhamukta person is emancipated though remaining in this world.

In yoga videhamukta is such a final stage where the relation between prakṛti and puruṣa completely stops and the puruṣa is established in his own nature removing away the illusions. In this stage there is no remnant of instincts of present or past. All the endeavour of yogī is to attain the object. All enjoyments stop when he reaches this stage. In fact the yogaśāstra in its entire gamut harps on one single tune, i.e., how to reach that stage.

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23. Vyāsabhāṣya, p. 411,
kleśakarmanivṛttau jīvanneva vidvān vimukto bhavati.

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CHAPTER VIII

COMPARISON BETWEEN UPANIṢADIC YOGA AND PĀTAÑJALA YOGA

According to the derivation, 'yujyate anena', the word yoga has been formed by the root 'yujir yoge' in the instrumental sense with the suffix 'ghañ'. This means 'to be united' ; but the word yoga has been used in different places in different meanings. In the upaniṣads the word yoga has been employed in both the meanings of union and meditation. But Patañjali has used the word yoga in the sense of meditation in his yoga philosophy. The authentic commentator of yoga philosophy Vyāsa says , 'yogaḥ samādhiḥ'. If the meaning of the word yoga is admitted as samādhi, the doubt arises that here yoga is primarily whole and samādhi is its part. The part can not become a whole. So how 'yogaḥ samādhiḥ' becomes possible? In response to this doubt the commentator says, "sa ca sārvabhaumaś cittasya dharmaḥ". Yoga is possible in all the grounds of citta, but in the case of samādhi it is impossible.

According to the saying of Yājñavalkya cited in the *Sarvadarśanasaṃgraha*,[1] union of ātman and paramātman is yoga. The meaning of yoga in the vedānta is the union of individual soul and supreme soul. The hint of great sentences 'so'ham' 'tat tvam asi' etc. is available in this stage. In a different treatise Yājñavalkya has mentioned samādhi as yoga. Samādhi becomes successful only when there is union between concentrated mind and the object to be meditated. The analysis in this perspective leaves no discrimination in admitting yoga in the meaning of connection and meditation as well—"yogo yuktiḥ samādhānam".[2]

Varieties of yoga have been mentioned in the upaniṣads—jñānayoga, karmayoga, mantrayoga, layayoga, haṭhayoga, rājayoga, dhyānayoga,

1. Sarvadarśanasaṃgraha, pp. 149-150, uktaṃ yājñavalkyena saṃyogo yoga ity ukto jīvātmaparamātmanoḥ nāpi yājñavalkyavacanavyākopaḥ tatrasthasyāpi yogaśabdasya samādhyarthatvāt samādhiḥ samatāvasthā jīvātmaparamātmanoḥ brahmaṇyena sthitiḥ yā sā samādhiḥ pratyagātmanaḥ iti tenaiva uktatvāc ca.
2. Śaṃkarabhāṣya, Taittirīyopaniṣad, fourth anuvāka, p. 140.

tārakayoga, amanaskayoga etc. The yoga of Patañjali describes mainly two forms of yoga—saṃprajñāta yoga and asaṃprajñāta yoga.

It is a common idea that asaṃprajñāta yoga is rājayoga. The reason of it has been mentioned by Swami Vivekananda in his *Rājayoga*. In the book of B. K. S. Ayengar also Pātañjala yoga has been determined by the word rājayoga. The following may be quoted for determining the sense of rājayoga—

"prakarṣeṇa unnataḥ pronnataḥ, mantrayogahaṭhayogādīnām adharabhūmīnām uttarabhūmitvād rājayogaṣya pronnatattvam, rājayogaś ca sarvavṛttinirodhalakṣaṇo'saṃprajñātayogaḥ".[3]

From the above it is clear that mantrayoga, haṭhayoga etc., belong to the lower ground. Rājayoga is placed above these. Rājayoga is the asaṃprajñāta yoga or restraint of all actions.

Though no reference to the mantrayoga can be found in any place of the *Pātañjalayogasūtra*, yet on the basis of analysis of some sūtras it may be said that Patañjali admitted mantrayoga. The *Yogasūtra* says, "praṇava signifies god".[4] God is himself manifested ; but the darkness of yogī's mind imposes obstruction. By the influence of this obstruction manifestation of god remains unexposed. Through the power of praṇava the obstacle of darkness disappears from the mind of yogin. This is why praṇava is mentioned as most significant. The meaning of praṇava is a particular incantation received from the preceptor. Some scholars say that praṇava is oṃkāra. Through meditation of praṇava the yogī has the anāhata nāda while going forward to realise god. At the initial stage this nāda appears in various ways, but at the final stage it transforms into oṃkāra. The devotee attains all these forms. In the Tantraśāstra the word praṇava has been employed in view of incantations particularly. The *Kaṭhopaniṣad* describes, "among the resorts of austerity for final attainment, praṇava is the best and most appropriate resort."[5] Patañjali says that meditation of incantation is the must for realisation of god, because without meditation none can surrender to god. For want of japa a long enterprise becomes fruitless. So the sage gives advice for japa. Now question arises as what exactly constitutes japa ? The answer is—it is thinking of the incantations like praṇava etc., received hereditarily from the preceptors. The primary meaning of different incantations may vary, but the secondary sense of all the incantations

3. Rājayogabhāṣya, p. 4.

4. Yogasūtra, 1/27, tasya vācakaḥ praṇavaḥ.

5. Kaṭhopaniṣad, 1/2/17, etād ālambanaṃ śreṣṭham etad ālambanaṃ param.

is the same. The preceptor advises his disciple according to the latter's capacity. The god can never be realised only by pronouncing the sentences. The result of meditation of incantation is available when the process of thinking as well as realisation of the pronounced incantation follow. It is the proper japa of a mantra when the three viz., mantra, guru and devatā become one. That is mantra through the conception of which the devotee gets emancipation. The realisation, according to the meaning of mantra, is the desired god. Combination of these three, i.e., when the meaning of the mantra becomes clear at the time of its pronunciation and the realisation is proper, then it is proper japa of the mantra. "Through japa of mantras in this way every consciousness can be obtained and the obstructions are avoided." This means through japa of mantra the devotee can meet the god and destroy all the obstacles which divide austerity.

The upanişads mention various yogas while Patañali speaks of two divisions of it. But it can not be said that Patañjali does not admit the divisions of upanişadic yoga. He has described mantrayoga indirectly in his *Yogasūtra*. Asaṃprajñāta yoga is rājayoga. It is distinguished by two names only. Rājayoga is the king of all the yogas. Haṭhayoga is the initial stage and rājayoga the final. As Patañjali admits final stage of asaṃprajñāta yoga, so it may be reasonable to hold that he believed in the existence of initial grounds of haṭhayoga and others. In the upanişads the eight-limbed yoga has been described as haṭhayoga. Patañjali has explained the eight-limbed yoga in his *Yogasūtra* in the form of austerity etc. Thus it is clear that the upanişadic haṭhayoga has been referred to in the *Yogasūtra* of Patañjali.

In fact, the final results of all types of yoga are the same. These are only differentiated by names. The number of yogas in the upanişads is large, but these have not been exhaustively dealt with. Patañjali has given elaborate description of division of yoga in his *Yogasūtra* and he has also mentioned the process of accomplishment according to devotees with a view to reaching the end.

The commentator of the *Yogasūtra* Nārāyaṇatīrtha has described various yogas in his *Yogasiddhāntacandrikā*. He has referred to caryāyoga by the sūtra "maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkhapuṇyāpuṇyaviṣayāṇāṃ bhāvanātaś cittaprasādanam" (Yogasūtra 1/33), haṭhayoga by 1/34 and 2/49, lakṣyayoga by 1/35, brahmayoga śivayoga by 1/36, vāsanāyoga by 1/37,

dhyānayoga by 1/39, siddhayoga by 1/40, layayoga by 1/41, kriyāyoga by 2/1, karmayoga by 2/28, and mantrayoga, jñānayoga and advaitayoga by 1/28.

Yoga is a matter of self-realisation. All can not realise equally. Each of the devotee can have realisation according to his capacity. Though the main theme of realisation by all is the same, yet some matter may be different. It appears that the matter of realisation has not been elaborately described in the upaniṣads.

The upaniṣads say that human body is the temple of Śiva and it can attain all types of success.[6] There is residence of many gods in the body. In the upaniṣadic yoga it is said that human body is the place of many pilgrimages, gods, lokas, vedas, mātrās, five great elements and circles. In describing the veins suṣumnā has been mentioned as the greatest. It is also called brahmanāḍī. The kuṇḍalinī power remains asleep at the gate of brahman. By awaking this strength of brahman men can attain the place of brahman through austerity. The strength by which the universe is placed in movement is also lying with human body. By such power a man may be transformed to god. After meeting with this strength lying with body the devotee gradually gets related with the universe. The kuṇḍalinī power acts as a medium of union between human body and the universe. The *Yogacūḍāmaṇyupaniṣad* says that "kuṇḍalinī is the key to open the door of emancipation".[7] It is the base ground of all the yogīs. All yogas are established in the kuṇḍalinī. Through six circles it causes to move all the thousands of vein in body. These veins are of red, yellow, black, white colours.[8] In the upaniṣadic yoga each of these veins has been elaborately discussed. Some upaniṣads say that there are six circles, but according to some other these are nine in number—mūlādhāra, svādhiṣṭhāna, nābhicakra (maṇipūra), anāhata, kaṇṭhacakra (viśuddhacakra), tālukācakra, bhūcakra, brahmarandhra (ājñācakra) and ākāśacakra.[9]

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6. Yogaśikhopaniṣad, 1/168 ; Skandopaniṣad, 10.
7. Yogacūḍāmaṇyupaniṣad, 39,
   udghāṭayet kavāṭaṃ tu yathā kuñcikayā gṛham /
   kuṇḍalinyā tathā yogī mokṣadvāraṃ prabhedayet //
8. Kṣurikopaniṣad, 7-8,
   tatra nāḍī suṣumnā ca nāḍībhir bahubhir vṛtā /
   anuraktāś ca pītāś ca kṛṣṇās tāmravilohitāḥ //
   atisūkṣmāṃ ca tanvīṃ ca śuklāṃ nāḍīṃ samāśrayet /
   tat: þ s:ṃcārayet prāṇānūṇanābhīva tantunā //
9. Yogarājopaniṣad, 6-18.

The upaniṣads have mentioned four pīṭhas in a human body—kāmapīṭha, uḍyāṇapīṭha, jālandharapīṭha and pūrṇagiripīṭha.[10]

The yoga of Patañjali describes all these things. Some of the sūtras testify that he admitted the cakras in a human body. In course of his commentary on yoga philosophy Nārāyaṇatīrtha in his *Yogasiddhāntacandrikā* describes kuṇḍalinī, pīṭha, cakra and pilgrimages.

It may be questioned why Nārāyaṇatīrtha described all these things while the yoga philosophy does not mention them. It appears that Nārāyaṇatīrtha has attempted to bring the yoga of Patañjali to the equal status of the upaniṣads, and so he ventured to describe these.

The upaniṣads mention ten divisions of yama—ahiṃsā, satya, asteya, brahmacarya, dayā, ārjava, kṣamā, dhṛti, mitāhāra, and śauca[11], while Patañjali speaks of only five divisions of yama—ahiṃsā, satya, asteya, brahmacarya and aparigraha.[12]

The upaniṣads describe ten divisions of niyama—tapa, santoṣa, āstikya, dāna, Īśvarapūjana, siddhāntaśravaṇa, hrī, mati, japa and vrata.[13] But the *Yogasūtra* of Patañjali mentions five varieties of niyama—śauca, santoṣa, tapa, svādhyāya and Īśvarapraṇidhāna.[14]

The upaniṣads speak of three divisions of prāṇāyāma so far as mātrā is concerned—adhama, madhyama, uttama.[15] Kumbhaka has two divisions—sahitakumbhaka and kevalakumbhaka.[16] Again sahitakumbhaka has four classes—sūryabhedī, ujjāyī, śītalī and bhasrikā.[17]

The *śāṇḍilyopaniṣad* (1/31) describes the sītkāra prāṇāyāma. The upaniṣads elaborately deal with the mudrās like mūlabandha, uḍḍiyāṇabandha, jālandharabandha, mahābandha etc., but in the yoga of Patañjali we do not find according to mātrā the division of prāṇāyāma, division of kumbhaka, description of bandha and mudrā.

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10. Yogaśikhopaniṣad, 1/171-175.
11. Jābāladarśanopaniṣad, 1/6 ; Varāhopaniṣad, 5/12-13 ; Triśikhibrāhmaṇopaniṣad, 32-33.
12. Yogasūtra, 2/30, ahiṃsāsatyāsteyabhrahmacaryāparigrahā yamāḥ.
13. Jābāladarśanopaniṣad, 2/1-2 ; Śāṇḍilyopaniṣad, 1/2.
14. Yogasūtra, 2/32, śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ.
15. Yogatattvopaniṣad, 51/54 ; Yogacūḍāmaṇyupaniṣad, 103-105.
16. Yogakuṇḍalyupaniṣad, 1/19-20.
17. Yogaśikhopaniṣad, 1/88.

The upaniṣads describe ten vāyus, their function and colour. The yoga of Patañjali also describes vāyu, but its number is only five.

The *Śāṇḍilyopaniṣad* (1/70) and the *Jābāladarśanopaniṣad* (8/1-3) refer to three and five divisions of dhāraṇā respectively. Patañjali does not mention any division of dhāraṇā.

The upaniṣads[18] determine the place of five vital elements as well as their deities in the human body, but Patañjali does not describe them in his yoga.

Two divisions of dhyāna are admitted in the upaniṣads. Some upaniṣads (*Śāṇḍilyopaniṣad* 1/71 ; *Yogatattvopaniṣad* 105 ; *Triśikhibrāhmaṇopaniṣad* 152-157) define them as saguṇa and nirguṇa dhyāna, but some (*Jābāladarśanopaniṣad* 9/1-5) suggest their division as saviśeṣa and nirviśeṣa brahmadhyāna.

According to the upaniṣads, samādhi is of two types—savikalpasamādhi and nirvikalpasamādhi. Again savikalpasamādhi is subdivided into two—dṛśyānuviddhasavikalpakasamādhi and śabdānuviddhasamādhi[19]. The *Muktikopaniṣad* (2/53-54) has mentioned saṃprajñāta and asaṃprajñāta samādhi. The *Varāhopaniṣad* (4/38) describes saṃprajñāta samādhi.

The word samādhi has been used in the upaniṣads sometimes in the form of sādhanakoṭi and sometimes sādhyakoṭi.

Samādhi in sādhanakoṭi.

"When the mind dissolves in ātman like salt in the water, that stage is known as samādhi".[20] Samādhi is the production of sure knowledge about the union of individual soul and supreme soul. It is complete oblivion of dhyāna. "Knowledge of soul is the fire to burn the straw of desire. Samādhi is such a realisation. Only continuance of silence is not samādhi."

Samādhi in sādhya form.

According to the *Yogatattvopaniṣad* "equality of jīvātman and paramātman

18. Jābāladarśanopaniṣad, 8/4-5.
19. Sarasvatirahasyopaniṣad, 25-29.
20. Saubhāgyalakṣmyupaniṣad, 14.
salile saindhavaṃ yadvat sāmyaṃ bhavati yogataḥ /
tathātmamanasor aikyaṃ samādhir abhidhīyate //

is samādhi".[21] "Transformation of intelligence in the form of brahman and again oblivion of the process is samādhi".[22]

In the yoga philosophy of Patañjali samādhi has been used as sādhana and sādhya. The samādhi belonging to the eight-limbed yoga is sādhanakoṭi. The saṃprajñāta and asaṃprajñāta samādhi which are based on that is called sādhyakoṭi.

In explaining the sūtra made in the commentary of Vyāsa "yogaścittavṛtti-nirodhaḥ", Vācaspati Miśra and Vijñānabhikṣu have given the definition of yoga in the form of all types of restraint. This all-restraining asaṃprajñāta yoga has also been discussed in the upaniṣadic yoga.

The *Triśikhibrāhmaṇopaniṣad* (160-164) has explained the all-restraining asaṃprajñāta yoga, but no name to that effect is found there.

In the upaniṣads there are discussions on seven stages of yoga which are as follows—śubhecchā, vicāraṇā, tanumānasī, sattvāpatti, asaṃsakti, padārthabhāvanā and turyagā.[23]

The *Yogatattvopaniṣad* mentions four stages of yoga—ārambha, ghaṭa, paricaya and niṣpatti.[24]

The *Yogasūtra* of Patañjali describes seven types of prāntabhūmiprajñā.[25] But these stages have not been named. These seven types have only been classified into two groups—1. kāryavimuktiprajnā and 2. cittavimukti-prajñā. The first four grounds belong to kāryavimuktiprajñā and the last three to cittavimuktiprajñā.[26]

The upaniṣads mention various accomplishments of yoga, while the *Yogasūtra* of Patañjali mentions only three. In spite of differences in accomplishments, the ultimate object, however, is the same. The devotee can make himself pure, dispassionate and morally qualified by practising the accomplishment of yoga, and thus attain success after self-realisation. All the devotees,

21. Yogatattvopaniṣad, 107,
samādhiḥ samatāvasthā jīvātmaparamātmano .
22. Tejobindūpaniṣad, 1/37,
nirvikāratayā vṛttyā brahmākāratayā punaḥ /
vṛttivismaraṇaṃ samyak samādhir abhidhīyate //
23. Varāhopaniṣad, 4/1-2 ; Mahopaniṣad, 5/23-25.
24. Yogatattvopaniṣad, 20.
25. Yogasūtra, 2/27, tasya saptadhā prāntabhūmiḥ prajñā.
26. Vyāsabhāṣya, p. 214.

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according to their own taste, practise yoga and attain salvation. So many accomplishments have been described in the upaniṣads.

The vibhūtipāda of Patañjali's *Yogasūtra* is based on the first chapter of the *Śāṇḍilyopaniṣad*. Patañjali has given the form of sūtra keeping some words of the upaniṣad in tact and changing a few. The description of vibhūti in the upaniṣads has not been made in a chronological order, but Patañjali has formed the sūtras according to the chronological order of the vibhūtis. Of the four pādas of the *Yogasūtra*, a complete pāda is given the name vibhūtipāda. Man is very selfish by nature. He gets ready to perform such works as are connected with his personal gain only. So Patañjali, with a view to making the invaluable lives of human beings successful, has formed the vibhūtipāda to attract people more at yoga. In this section there is description of many success which are attainable through the power of yoga. It is also mentioned here that these success are barrier to attain emancipation. This means that a devotee will attain success in performing the austerities, but he should not be attached to those success.

The *Varāhopaniṣad*[27] describes desire, anger, greed, infatuation, pride and malice as the enemy of men. The *Maṇḍalabrāhmaṇopaniṣad*[28] says that there are five defects of body—desire, anger, respiration, fear and sleep. The *Varāhopaniṣad* mentions that 'determination, enterprise, pride and memory are the functions of heart'.[29]

It is described in the Pātañjalayoga that 'after gradual thinking of friendship, pity, gladness and negligence the mind of the creatures happy or distressed, virtuous or vicious becomes pleasant'.[30]

The upaniṣads also describe the obstacles of the path of yoga. Laziness, pride, deceitful talk, accomplishment of mantra, greed for woman etc. are the obstacles during practice of yoga.[31] "Fear, anger, laziness, unnecessary

27. Varāhopaniṣad, 1/10.
28. Maṇḍalabrāhmaṇopaniṣad, 1/2.
29. Varāhopaniṣad, 1/13.
30. Yogasūtra, 1/33, maitrīkaruṇāmuditopekṣāṇāṃ sukhaduḥkhapuṇyāpuṇya-viṣayāṇāṃ bhāvanātaś cittaprasādanam.
31. Yogatattvopaniṣad, 30/31,
prathamābhyāsakāle tu vighnāḥ syuś caturānana/
ālasyaṃ katthanaṃ dhūrtago ṭhī mantrādisādhanam //
dhātustrīlaulyakādīni mṛgatṛṣṇāsayāni vai /
jñātvā sudhī tyajet sarvān vighnān puṇyaprabhāvataḥ //

sleep, unnecessary waking, unlimited food, and starvation are the obstacles of the path of yoga. The yogins should forsake them."[32]

The obstacles are also described in the *Yogasūtra*. These are—vyādhi, styāna, saṃśaya, pramāda, ālasya, avirati, bhrāntidarśana, alabdhabhūmikatva and anavasthitatva[33]. Five more obstacles are also mentioned, such as, duḥkha, daurmanasya, aṅgamejayatva, śvāsa, and praśvāsa.[34]

The *Nādabindūpaniṣad* (31-52) elaborately describes nāda. The *Haṃsopaniṣad* mentions ten divisions of nāda—ciṇināda, ciñciṇināda, ghaṇṭānāda, śaṅkhanāda, tantranāda, tālanāda, veṇunāda, mṛdaṅganāda, bherīnāda and meghanāda. At the realisation of first nāda the body becomes tamed, the second nāda causes break of body, the third brings the feeling of perspiration, and the fourth shaking of head, the fifth flows over palate, the sixth brings shower of nectar, the seventh secret knowledge, the eighth spiritual talk, the ninth disappearance and celestial eyes and by realisation of the tenth nāda the supreme brahman can be attained.[35]

The *Yogasūtra* does not even mention the name of nāda, not to speak of its division. But Harihārananda Aranyaka, the commentator of the *Yogasūtra* gives the hint of nāda while explaining the first sūtra of the vibhūtipāda.[36]

Praṇava has been elaborately discussed in the upaniṣads—oṃkāra has four mātrās. The first 'a'-kāra is for the god Agni. The second 'u'-kāra mātrā is meant for Vāyu. The third 'ma'-kāra mātrā is of Sūrya god and the fourth half mātrā is meant for Lord Varuṇa. These mātrās are divided into twelve varieties according to the division of time. These mātrās serially are—first ghoṣiṇī mātrā, then follow vidyā mātrā, patañginī, vāyuveginī, nāmadheyā, aindrī, vaiṣṇavī, śāṃkarī, mahatī, dhṛti, nārī and brāhmī.[37] If the prāṇa moves in these twelve mātrās, the brahman can be easily obtained.

"The metrically short pronunciation of praṇava destroys sins; by metrically long pronunciation of praṇava emancipation can be attained and by pluta

32. Amṛtanādopaniṣad, 28,
bhayaṃ krodhaṃ athālasyam atisvapnātijāgaram /
atyāhāram anāhāram nityaṃ yogī vivarjayet //

33. Yogasūtra, 1/30.

34. Ibid., 1/31.

35. Haṃsopaniṣad, 2.

36. Yogasūtra, 3/1, deśabandhaś cittasya dhāraṇā.

37. Nādabindūpaniṣad, 6-11.

pronunciation one can enjoy completeness. If these three types of praṇava are pronounced undivided like the flow of oil and long nāda (sound) like the sound of a bell, the breathing soul goes upward. By the pronunciation of metrically short praṇava the soul ascends upto bindu ; by long pronunciation the soul ascends on brahmarandhra, and by pluta pronunciation of praṇava vāyu ascends upto dvādaśāntake. It provides joy and success of mantra. Praṇava destroys all sins and removes all obstacles.[38]

The praṇava manifests the three letters—a-kāra, u-kāra and ma-kāra, as well as the three vedas, the three worlds, three qualities, three akṣaras. A-kāra remains in the eyes of all the awakened creatures. U-kāra resides at the neck during the condition of dream, and ma-kāra in the heart during deep sleep. A-kāra is perceivable, large and the entire universe. U-kāra is minute, Hiraṇyagarbha and ma-kāra is cause, unchangeable and prudent. "A-kāra is called rājasa, hot, red, Brahmā and cetana. U-kāra is known as sāttvika, white and Viṣṇu. Ma-kāra is tāmasa, black and Rudra. Brahmā Viṣṇu and Rudra are produced from praṇava. Brahmā, Viṣṇu and Rudra dissolve in a-kāra, u-kāra and ma-kāra respectively, but praṇava manifests".[39] "The universe, fire, *Ṛgveda*, bhū and Brahmā dissolve in a-kāra ; the sky, wind, *Yajurveda*, bhuva and Viṣṇu in u-kāra, and the heaven, sun, *Sāmaveda*, sva and Rudra dissolve in ma-kāra. Praṇava is the bow, ātman arrow and its aim is brahman. The three worlds originate from oṃkāra.[40]

Patañjali also explained yoga. In some sūtra of the samādhipāda it is said that praṇava signifies god and god is named by praṇava.[41] "The supreme soul is manifested by meditation of praṇava with its meaning"[42].

It may be said that the descriptions of praṇava have been equally made in the upaniṣadic yoga and the yoga of Patañjali.

The *Yogasūtra* mentions five types of vṛtti. These are—pramāṇa, viparyaya, vikalpa, nidrā and smṛti.[43]

Pramāṇa.

Pramāṇa is the ground of all the vṛttis and thus it is the greatest. "Pramīyate'nena iti pramāṇam"—according to this it may be called as pramāṇa

38. Varāhopaniṣad, 5/68-71.
39. Yogacūḍāmaṇyupaniṣad, 74-80.
40. Dhyānabindūpaniṣad, 9-17.
41. Yogasūtra, 1/27, tasya vācakaḥ praṇavaḥ.
42. Ibid., 1/28.
43. Ibid., 1/5-6.

by which rule the knowledge of proof is produced. There are three types of pramāṇas—pratyakṣapramāṇa, anumānapramāṇa and śabdapramāṇa.

Pratyakṣapramāṇa.

The connection of sense-organs with artha produces the knowledge which is devoid of vyabhicāra fallacy. The vṛtti of citta to sustain such knowledge is direct pramāṇa.[44]

Anumānapramāṇa.

Anumānapramāṇa is based on pratyakṣapramāṇa. Vyāsa defines anumāna as follows—"The relation which is present in the equal thing with the inferable and absent in unequal things is to be primarily accepted with the main part ; such a vṛtti is anumāna." Anumāna covers a wide range. Vyāpti is perpetual relation of two things. There lies vyāpti relation between smoke and fire. Where there is smoke there must be fire. Such a vṛtti is anumānapramāṇa.

Śabdapramāṇa.

The āpta persons make to understand others about something by advice of words. On hearing the word uttered by them the hearer understands the meaning. It is known as āgamapramāṇa or śabdapramāṇa.

Viparyaya.

False knowledge of material is called viparyaya. Due to some defect in eyes one may find two moons in the sky instead of single ; this is viparyaya.

Vikalpa.

The vṛtti about something immaterial which arises from the knowledge of sound is known as vikalpavṛtti.

Nidrā.

Nidrā is a vṛtti that is based on the tamo guṇa and that is the cause of the lack of awake and dream. In this stage tamaḥ quality covers intelligence with darkness. So here arises no knowledge of matter.

Smṛti.

"Smṛti is not letting drop of the object realised". That is, smṛti is arising of knowledge in mind that was received previously.

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44. Vyāsabhāṣya, p. 19, indriyapraṇālikayā cittasya bāhyavastūparāgāt tadviṣayā sāmānyaviśeṣātmano'rthasya viśeṣāvadhāraṇapradhānā vṛttiḥ pratyakṣaṃ pramāṇam.

Vyāsa mentions two divisions of smṛti—bhāvitasmartavyā and abhāvitasmartavyā. Bhāvitasmartavyā is the memory of an imaginary object. The knowledge and remembrance of an object that has originated in dream is bhāvitasmartavyā. On the other hand the memory of something that has been known with full consciousness is abhāvitasmartavyā.[45]

All these vṛttis make human beings anxious. So these are to be restrained. Restraint of vṛttis is yoga. The upaniṣads also say that yoga is restraint of cittavṛtti, but the nature and class of vṛttis are not described there.

Two types of vairāgya have been referred to in the *Yogasūtra*—aparavairāgya and paravairāgya[46]. Aparavairāgya is the cause of paravairāgya and paravairāgya is the cause of asaṃprajñāta samādhi. The commentator of the *Yogasūtra* mentions four stages of aparavairāgya—yatamāna, vyatireka, ekendriya and vaśīkāra. The upaniṣads only mention the name of vairāgya. These do not describe its divisions and subdivisions.

According to the *Adhyātmopaniṣad*, "Prajñā is only a conscious vṛtti which makes brahman and ātman united."

It is mentioned in the *Yogasūtra* (1/48) that after attainment of the spiritual grace the yogīs having concentrated mind can have a prudence which is named as ṛtaṃbharā prajñā.

The *Yogasūtra* (2/3) speaks of five types of sufferings. These are—avidyā, asmitā, rāga, dveṣa and abhiniveśa. These vṛttis produce sufferings and viparyaya knowledge. If these vṛttis arise the nature of self can not be perceived. These sufferings transformed to vṛttis send citta to perform various activities. And consequently there originate works with full of suffering. Thus men perform works again and again which produce desires or instincts and these continue. This is the cause of bondage of men. It may be said that 'the works which generate sufferings are the causes of jāti, āyu and bhoga.'

The upaniṣads say that "the mind is of two types—pure and impure. A mind having desire is called impure and that without desire is pure. Impure mind is the cause of bondage of human beings and the pure mind brings

45. Ibid., p. 32, sā ca dvayī bhāvitasmartavyābhāvitasmartavyā ca, svapne bhāvitasmartavyā jāgratsamaye tv abhāvitasmartavyeti.

46. Yogasūtra, 1/15-16.

emancipation".[47] According to the upaniṣadic yoga, 'a man acquires those condition whatever he thinks at the time of his death. It is the cause of rebirth.'

Like the upaniṣadic yoga the yoga of Patañjali also mentions that the vṛttis of mind are causes of bondage. There is also reference to the rebirth in this context.

According to the *Yogaśikhopaniṣad* (1/151) there are two types of siddhi, success— kalpita and akalpita.

Kalpitasiddhi.

The success which is available from rasa, medicine and various works combined with the practice of mantra is known as kalpitasiddhi. This success is fragile because this is available by practice.

Akalpitasiddhi.

The success which originates automatically is called akalpitasiddhi. The yogī having respect in his own soul can obtain this success. Through practice the success is not produced.[48]

The yoga of Patañjali mentions that the success is produced by the practice of birth, medicine, incantation, penance and meditation.

In the upaniṣadic yoga the place of guru or preceptor is very significant. "The preceptor should be well versed in the vedas, disciple of Viṣṇu, devoid of malice, experienced in the yoga, respectful to yoga and connected with respect to guru. He should know ātman very clearly". The meaning of the word 'gu' is darkness and 'ru' means remover. Thus guru means remover of darkness.

In describing the greatness of guru it has been mentioned that, "he is brahman, the last resort, the parā vidyā, the best resort. Guru is precious wealth, because he gives advice. He is greatest of the greatest. By pronouncing the word guru, the sins of all births disappear."

Patañjali in his *Yogasūtra* does not describe guru, but in dealing with the nature of god, he has said that 'god is the preceptor of the preceptors'.[49]

The upaniṣadic yoga elaborately describes the nature and divisions of kaivalya. Accordingly Patañjali also describes kaivalya.

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47. Maitrāyaṇyupaniṣad, 4/6-11 ; Brahmabindūpaniṣad, 1.
48. Yogaśikhopaniṣad, 1/153-155.
49. Yogasūtra, 1/26, pūrveṣām api guruḥ kālenānavacchedāt.

Thus from the comparative study of the two treatises it may be definitely declared that originally the yoga of Patañjali is based on upaniṣadic yoga. As the *Yogasūtra* has been written in the sūtra form, so yoga has been discussed here with the help of a few words. This is why the commentator Vyāsa has elaborately explained all the matter. The upaniṣads do not deal with the matter of yoga chronologically. Patañjali has moulded the knowledge of yoga in a definite shape and presented before us in the developed form of human science.

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